

THE CHRISTIAN CENTURY

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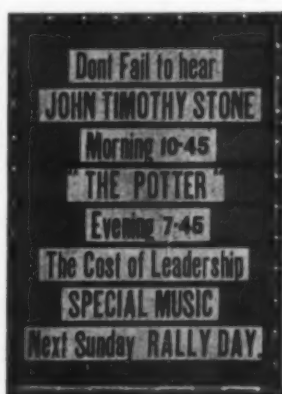
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Man's Wrath Praising God

The mind and conscience of Christendom are stunned by the suddenness, the magnitude and the horror of the war into which the nations of Europe and the welfare of the world are suddenly plunged. The impossible has happened. The nations that have been leading in the world's progress have suddenly abandoned their peaceful and productive pursuits to fly at each other's throats. The world looks on in horror that lacks words for its expression. If any five intelligent men, one from Vienna, one from Berlin, one from St. Petersburg, one from Paris, and one from London, should meet and act as Austria, Germany, Russia, France and England have acted, they would be thought insane. Nations ought to be more wise, more sane, more patient, more just than individuals. A fault or folly that might be pardonable in one man ought to be impossible to a nation. But it is not so. The wisdom, justice, forbearance and goodness of the nation falls below that of its best representatives. Not yet have the nations a conscience equal to that of their best people.

* * *

Meantime there rests on rulers a solemn weight of responsibility to God and to the stern sense of outraged justice among men. Aristotle was right when he said that the occasions of wars are slight, while the causes are profound. The causes of the present war lie deep in the hatred of Slav and Teuton, in the covetousness of Russia for Constantinople, in the determination of France to repossess herself of the lost provinces of Alsace and Lorraine, in the long and mutual jealousy of England and Germany. This bitterness and hatred and jealousy is long lived. It has been inherited from war to war since Napoleon fought Wellington, since Europe faced Asia in the crusades, since Gauls fought Goths in the days of Rome's decline, and still back to the strife of the Persians and the Greeks and so on back to the dawn of history. Never has it died out. The clash of arms has resounded in nearly every generation, and never has the issue been wholly a new one. Always there was an unsettled element inherited from the last great conflict or the one before. The causes of any present war in Europe spring as new shoots out of roots of bitterness that grew and bore their bitter fruit as far back as the dawn of history.

* * *

The ties that bind America to Germany are many and strong. Thousands of our best citizens were born there. Hundreds of our ablest scholars were

educated there. The blood of the Teuton runs red in the veins of America. It will go against the grain of American affection to see Germany fighting Russia, and to sympathize with Russia. But Russia had a right to support Serbia against Austrian aggression, and Germany had no right to give aid and comfort to Austria in her attack upon the peace of the world. For it is the world that is sinned against. Already we have almost forgotten Serbia. It is the world that suffers; not Serbia or Austria not Russia but humanity.

* * *

Deep are our sympathies with England. She did not want war. Her leaders have exercised commendable self-restraint. So far as we can see her part in the terrible struggle was not of her own choosing. America can but feel for her strong sympathy born of our common blood and language, and strengthened by an admiration for her earnest effort to preserve the peace.

It is far too soon to pass final judgments. The tangled web of European politics does not unravel itself so simply as to justify us in calling any nation faultless. All have been at fault. The war preparations of all European nations and of America have been an invitation to this or to some other great struggle. They are among the causes, which lie deeper than the occasions, of war.

* * *

This war will not leave things as it found them. A new map of Europe will be necessary. But this will not be the most important change. There will be a new birth of Democracy in Europe. The common people, taxed in peace and butchered in war, will rise and demand of their sovereigns a reason for their sweat and tears and blood. Democracy will be more nearly regnant in Europe than ever before.

But this is not all.

This great and horrible war will surely bring nearer the reign of universal peace. The worse this war the sooner and the more lasting the peace that is to come. Is it not written that God shall make the wrath of man to praise Him, and restrain the remainder thereof? Let now this prophecy be fulfilled. Though the guns war and the land be drenched and the sea reddened, still shall prevail the mighty purpose of God. The reign of peace is nearer than it was. "God moves in a mysterious way, His wonders to perform." But He performs them: and even the wrath of man shall praise Him.

Concerning the Situation at Berkeley

A Reply to Rev. A. C. Smither's Account in the Christian Evangelist.

BY H. H. GUY.

The following article was written at our request. It seemed obviously unjust to allow Mr. Smither's report of the exclusion of Berkeley church by the California convention, and of the causes that led up to it, to go uncorrected. Doctor Guy is an elder in Berkeley church. He was, as the text of his article shows, a member of the faculty of Berkeley Bible Seminary, and when that institution failed to carry out its agreement for a united affiliation with Pacific Theological Seminary individual Disciples of Christ came forward with their gifts to support him on the faculty of the latter institution. Doctor Guy and those supporting him believe that the turn events have taken both in Seminary affairs and in the state convention is a travesty on the Disciples' plea for Christian unity. He has written under the pressure of confidential knowledge which he does not feel at liberty to use, knowledge of outside official interference and of moral weakness on the part of certain men now prominent in the opposition, but who formerly stood with Mr. Loken in the church matter and with himself in the higher program for the Seminary. When he says at the close that he has written with "restraint" only those informed of the inwardness of the situation will know how well he has discriminated between the things he ought and the things he ought not to say. Doctor Guy was for twenty years a missionary in Japan. He was the first "living-link" missionary among the Disciples of Christ. He was supported by Central Church, Des Moines, Ia. Receiving his Ph. D. from Yale University he became Dean of Berkeley Bible Seminary some four years ago.—THE EDITOR.



Prof. H. H. Guy, Ph.D., of Pacific Theological Seminary.



Rev. H. J. Loken, Pastor First Church, Berkeley.



President Charles S. Nash, D.D., of Pacific Theological Seminary.

IN an article appearing in the Christian Evangelist of July 30, A. C. Smither writes at length concerning the action of the state convention at Santa Cruz where by a large majority the delegates from First Church, Berkeley, were refused seats on the ground that by the practice of Christian unity with un-immersed Christians that church had "removed itself from the fellowship of our common brotherhood" and by this act had "ceased to be a Christian church."

Concerning the action taken by the Berkeley church whereby it decided to have fellowship with other Christians the statement made at Santa Cruz by Rev. H. J. Loken, Berkeley's pastor, is both to the point and true. I quote from Mr. Smither's article. He says the pastor stated that "the Berkeley church taught and practiced immersion only, and that they accepted accredited members from all other evangelical churches of whatever faith into their fellowship, and gave such persons, should they leave the Berkeley church, the letters they brought with them, and an added commendation from the Berkeley congregation. He states that the position and practice of the Berkeley church were in harmony with the early and original Campbellian movement. He also claimed that if the convention passed this resolution it would constitute itself an ecclesiasticism,

that it would violate the principles of Christian democracy, and that the results would be nation-wide."

MISSTATEMENT OF MOTIVE.

In so far Mr. Smither gave an accurate account. But the main body of his article, is misleading and untrue. In response to a telegram from The Christian Century to make whatever reply I deem advisable, I wish to call attention, in this hastily written statement, to certain major misrepresentations which, to every informed California Disciple, lie on the surface of Mr. Smither's report.

At the very outset Mr. Smither gravely misstates the motives that lay back of the action of the Berkeley church and her pastor when they adopted the practice of "open membership" with other Christians. He says:

It was expected by the advocates of this plan that the church would grow with phenomenal rapidity by an influx of members from the neighboring churches. Thus far the church building has not been enlarged to accommodate the vast audiences that were expected to throng that church. To January 1, 1914, only sixteen un-immersed persons had sought membership in that congregation.

It was not expected "that the church would grow with phenomenal rapidity by an influx from neighboring churches." Indeed the very contrary was expected. In

fact it was pretty well known that there would be a numerical loss. That a very few of the members of the church would withdraw was well known, that many from neighboring churches would come in was altogether uncertain, and was not consciously desired. The action of the church had had an incomparably larger thing in view. The Disciples' Commission on Christian Union of which Peter Ainslie is chairman, which met with the Congregationalists' Commission in New York the very year the Berkeley church took this action, had advised the union of Congregational and Disciples churches by the plan of enrolling each member in the united church as "Congregationalist" or "Disciple" without making immersion a condition of such enrollment. This was urged upon our churches as a splendid movement and it was freely advised that this device made possible an important forward move by Disciples churches. The action of the Berkeley church was partly based upon that suggestion from our Christian Union Commission.

TO MAKE PRACTICE CONSISTENT WITH PLEA

The other motive which led to their action was the fact that we as a brotherhood stand accused of teaching and practicing a scheme which really un-Christianizes all other Christians. Our plea for Christian union is regarded as in reality a propaganda for absorbing the

other churches. It is charged that we would never consent to Christian union until all the Christians of the world had been rebaptized according to the mode which we Disciples practice. It was the intention of the Berkeley church to take a position which would forever make such interpretations of her position impossible. By taking the stand which it did Berkeley church said that, while regarding immersion as the only mode of baptism practiced in the New Testament days, and while feeling under compulsion to so practice the rite today, it held itself in duty bound to receive all Christians into its fellowship, with the understanding that its liberty to continue to teach and practice what it believes to be the doctrine of the New Testament is not infringed upon. The results of this action were partly as anticipated and partly a surprise. Locally, the vision of the congregation was greatly widened and its spiritual life was much enriched. In the brotherhood at large, both in the state and the nation, considerable confusion arose and in the confusion some bitterness was stirred up.

NOT A PROSELYTING SCHEME.

The important point in this connection is that Berkeley church, while it has greatly prospered since taking its forward step, had no proselyting purpose in its resolve to practice Christian unity. It was not a scheme to get members; it was a way of bearing our testimony to the fundamental principle of the Disciples' reformation. The sectarian position in which our traditional practice placed us was intolerable to the church's conscience (as we believe it should be to the conscience of every church of Disciples) and we determined to continue it no longer.

The results, as Mr. Smither correctly states, on Berkeley Bible Seminary were far reaching. Mr. Smither states that the Berkeley Bible Seminary was for some time a joy to the brethren throughout the state. This of course refers to the time before the dismissal of the faculty due to their participation, as members of Berkeley church, in the alleged "defection" of that congregation.

It makes interesting reading now to turn back to the time when all this was fresh in the minds of the people and before the venom from St. Louis was injected, and note the comments on the situation. This from E. B. Ware, whom Mr. Smither calls "that old warhorse of our California churches" and who introduced the resolution of excommunication at Santa Cruz, in his paper at Healdsburg August 8, 1912:

Berkeley Bible Seminary from the beginning has been a denominational failure. So have several others we might name. The \$100,000 or more contributed by the Disciples of Christ in California to the Berkeley Bible Seminary propaganda, has, thus far, been practically a dead loss.

Mr. Ware adds, quite pointedly:

The fact is that the day of the denominational school is done—no denomination has the resources nor the prestige necessary to make a school what it ought to be and what the best interests of the students demand.

I am divulging no secrets when I say that it was the nearly universal opinion that the most distressing and difficult problem the churches of California had to face was what to do with Berkeley Bible Seminary.

The proposal to merge the Seminary with the Pacific Theological Seminary, which came at about the time of the



Rev. H. O. Breedon, LL. D., Pastor at Fresno, Who Strongly Opposed the Excommunication Proceeding.

Berkeley church's action, was everywhere hailed with relief and enthusiasm in Northern California. It offered a solution which would save the Seminary and at the same time foster the principle of Christian unity. In his misstatements concerning the Seminary and the "Christian Union League," and my own personal relation to them, Mr. Smither can hardly be excused. He says the Pacific Theological Seminary is a Congregational institution. But Mr. Smither knows better. He knows that Pacific Seminary definitely severed its connection with that denomination in 1912, and took a position as definitely non-denominational, electing to its board of trustees two Disciples—Rev. Geo. W. Brewster, Jr., of San Jose, and Mr. Charles Knox, of Berkeley. It is indeed on friendly terms with the Congregational denomination, as it has sought and is still seeking to be on friendly terms with all denominations. The institution has on its faculty Methodists, Baptists, Congregationalists, Disciples and others. I represent the Disciples of Christ on the faculty, not in the sense that I am elected to teach any doctrines peculiar to my people, for no teacher represents his denomination in that sense. Each is chosen because he is believed competent to give instruction in his particular field. Mr. Smither charges that the Christian Union League resorts



Rev. A. C. Smither, Manager of the Christian Board of Publication, St. Louis, Who Urged the Excommunication of the Berkeley Church.

to misrepresentation to secure funds for my support in the union seminary:

Not satisfied with their work in Berkeley, the adherents of this plan began to devise means for extending this propaganda throughout the state.

An organization called the Christian Union League was effected as an instrument through which this new cause was to be promoted. This league began, at an early date, the publication of a monthly entitled the "Christian Union Advocate," of which Brother Loken is editor. This league is also devoting itself to the task of securing means with which to support Dr. Guy as a professor in the Pacific Theological Seminary, which is a Congregational institution. The brethren in this section of the state report that the representatives of this organization claim that their appeal is made to churches not familiar with this situation on the ground that Professor Guy is representing our churches in the faculty of that theological seminary.

WORK OF THE LEAGUE.

It is altogether inexcusable to misrepresent facts as Mr. Smither has done in connection with the Christian Union League. The League, composed of members from twenty-three different churches throughout the state, was not formed to promote "this new cause" if by "new cause" reference is made to the open membership plan of the Berkeley church. It was formed for the promotion of Christian unity in every way, but the immediate occasion that called it into being was the imminent failure of the union of the Berkeley and the Pacific seminaries. With the dismissal of the faculty and the temporary closing of the doors of Berkeley Seminary the whole plan to which many of us—teachers and pastors and business men—had devoted much energy and enthusiasm seemed about to come to naught. The Christian Union League was organized with the practical end in view of conserving so much as possible of what had been won in the movement for the union of the two seminaries. It was not organized to propagate the practice of Berkeley church. It had no connection with Berkeley church, save that, naturally, many Berkeley members became members of the League in order to aid in the Seminary task. It is through this league that my support as professor "representing" the Disciples in this non-denominational seminary is gathered. Without its generous aid the Disciples would have had no part or lot in this highly significant enterprise.

THE LEAGUE AND THE SEMINARY.

A glance at the preamble of the Constitution ought to make it clear that what was in the minds of the organizers of the League was the union of activities wherever possible.

Lamenting the present divided state of the church and the consequent barrenness of its life and ineffectiveness of its service; and recognizing the essential Christian character of all followers of Jesus without regard to their denominational affiliation; and holding it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood, we here form ourselves into a Christian Union League and adopt the following constitution.

The offer made by Pacific Theological Seminary afforded an immediate opportunity to carry out its principles. The League has no pet scheme or plan of Christian union. It purposely avoided the making of a plan, in the hope that, after

(Continued on page 9.)

The Pan-European War

An Analysis of Conditions and an Interpretation of Motives.

BY CLYDE SCOTT STILWELL

ON June 28 last, while making a visit of inspection at Serajevo, Bosnia, the Archduke Francis Ferdinand, heir to the Austrian throne, and his consort, the Duchess of Hohenberg, were assassinated by a Serbian student. But little more than a month has elapsed since that tragedy and Europe is in the midst of a horrible war ignited by the flash of the murderer's pistol. It is natural to inquire why this should be so. It is inconceivable that had the murder been committed by a fanatic of one of the great powers of Europe it would have gone farther than the prompt execution of the criminal and an apology by his nation. But the assassin here was a Serbian, and Austria promptly asserted that the crime was the result of a Serbian conspiracy.

On July 23 we find Austria sending to Serbia demands to suppress anti-Austrian agitation and to permit Austrian representatives to sit on boards of investigation and trial of the Serbians implicated in the assassination conspiracy. To this ultimatum Serbia replied conceding everything except permission for Austrian officials to sit upon the court of inquiry. Austria peremptorily rejected this reply as unsatisfactory and declared war on Serbia. Meanwhile Russia had announced that it could not "remain indifferent" to Austria's demands on Serbia, and began to make hostile preparations against Austria. Thereupon Germany came to the assistance of its ally, Austria-Hungary, by declaring war on Russia and prepared to attack France, the old-time enemy of Germany and the ally of Russia.

In the endeavor to strike a quick and telling blow at France it became necessary for Germany to invade Belgium, a neutral state. This was not only opposed by the armed resistance of Belgium, but caused England to declare war on Germany. Thus, in ten days, there developed a pan-European war which looms up as the most terrible and momentous armed conflict of all history.

THE LINE UP.

Here we see England, France and Russia, members of the Triple Entente, together with Belgium and Serbia, opposed to Germany and Austria-Hungary, with Italy the third member of the Triple Alliance, declaring and endeavoring to maintain her neutrality. It is a question how long Italy can remain neutral, because Germany is insisting that under the terms of the Triple Alliance the obligation is upon Italy to assist them. But there are reasons, to be mentioned later, that may cause Italy to break away from the Triple Alliance and cast her lot with France and her allies.

Already the primary differences between Austria and Serbia have become comparatively insignificant and obscure in the face of the gigantic struggle now pending in which the very national existence of the principal countries of Europe is involved. To get an understanding of this complex situation requires a retrospective glance into European history, and a consideration of the political, racial, economic and social factors entering into this conflict.

In the first place, the murder of the Austrian heir apparent has proved to be simply the vehicle, and not the cause, for

bringing the war to pass. The cause of the war lies much deeper, and Austria is utilizing the crime against her as a means and opportunity to crush threatening and powerful opposition, which, if successful, would strike at the very throne of the Hapsburgs.

AUSTRIA'S SITUATION.

The state of Austria has been in existence over a thousand years. A large part of its population is Teutonic. The population of Hungary is mainly Slavic, but this kingdom has been controlled for many centuries by the House of Haps-



Emperor Francis Joseph of Austria

burg, which has also ruled Austria for six hundred years. The present Austro-Hungarian Empire, whose dual form was created in 1867, is ruled over by Emperor Francis Joseph I, a member of the House of Hapsburg. It has been the common belief that his strong personality has held the two kingdoms together and it is doubtful if the present dual form of the empire could survive his death and influence. For this reason his great age makes the dissolution of the empire a possibility of the near future.

Of all the countries of Europe, Austria has been the most reactionary. Its constant policy has been to obstruct all movements toward political liberty and national freedom.

For a time Austria held despotic sway over Italy, but this control was dissipated about the middle of the last century by Cavour, Italy's great statesman. Austria still holds several important Adriatic seaports. Her natural commercial outlet is through the Mediterranean Sea, and she has long had in mind the annexation of all, or as many as possible, of the Balkan States both to increase her coast line, to control future commerce by rail to Persia, India and China, and to safeguard her national life. Her large Slavic population has also opened to her the possibility of becoming the predominating figure in a federation of the Slav nations of the Balkan Peninsula. This would work out to her advantage not only in preventing Russia, her hereditary enemy, from reaching the Mediterranean through the

Balkan States, but would effectually stop Russia from ever annexing any or all of the Balkan States, which would take from Austria-Hungary any possibility of growth, commercially or otherwise. Any attempt on the part of the Balkan States to get together in one political entity has always found Austria opposed to it. Such a possible federation would not only threaten Austria's commercial outlets, but would have a tendency to draw to it, because of racial sympathy, the kingdom of Hungary with its large Slavic element. In fact, the whole tendency in Austria-Hungary is for the Teutonic element to gravitate toward Germany and the Slavic element to lean toward Serbia and the other Slav nations.

SERBIA'S INTEREST.

The Serbs have been known for fifteen hundred years in the Balkan Peninsula where, in the Middle Ages, they had an established empire. The Turks, swarming into Europe during the fourteenth and fifteenth centuries conquered the Serbs, as well as the Bulgarians, overwhelmed Hungary and besieged Vienna. Through Serbia's splendid aid they were repulsed and central Europe was saved from the ravaging Turk. For centuries Serbia was a Turkish province, but never lost racial identity or hope of national existence. By the Treaty of Berlin in 1878 Serbia was declared an independent state. A little over a year ago after successfully driving Turkey out of the Balkan Peninsula, ambition and jealousy brought Greece, Bulgaria and Serbia into strife with each other, and there then went glimmering whatever prospect there had been of an autonomous Balkan federation, or even a union of the Slavic nations.

The desire of Austria to annex Serbia has long been suspected and felt by the Serbians, and other Balkan states as well. In 1908 the Austrian Government did annex Bosnia and Herzegovina, thus greatly increasing her seacoast. This action raised a storm of protest on the part of Russia, because these provinces are largely Serbian in population and sympathy, and their control has placed Austria in a more strategic position for naval growth, national strength and further encroachment in Balkan territory. Needless to say this high-handed act only confirmed Serbia's suspicions and added fuel to the fire of Russia's jealousy and hatred.

So it is we find Austria accepting the assassination of her Crown Prince as an excuse for chastising little Serbia, but back of that is her desire to gain control of that country, and to have an entering wedge into the Balkan Peninsula.

RUSSIA'S MOTIVE.

Russia has a mixed motive for coming to the assistance of Serbia which is partly racial, partly political and partly commercial. Her population has a large Slavic element and her racial sympathies are with the Slavic peoples of the Balkan States and of certain parts of Hungary.

Commercially, Russia needs an outlet on the Mediterranean for the Baltic is ice-bound for many months and her use of the Dardanelles for warships is forbidden by international agreement. She is therefore in direct opposition to Austria's plan for her commercial advance. Russia's last attempt to gain a foothold

on the Mediterranean by an attack on Turkey brought on the Crimean War, because England feared lest Russia's success would prove a menace to India and her other Oriental possessions and the English route thereto. This much is true: If Russia cannot get a Mediterranean outlet through her sympathetic relations with the Balkan States, she is determined that Austria and Germany shall not obtain the same privilege. The reason for her attack on Austria is thus disclosed.

WHY GERMANY IS THE CENTER OF THE WAR.

The interest of Germany in Austria and the Balkan States has already been indicated and when Russia attacked Austria it called for German interference. The large population and resources of Russia, coupled with despotic rule and power, are a constant source of anxiety to Germany. It cannot be said that France has forgotten her defeat in the Franco-Prussian War of 1870, and she is an ally of Russia. Germany's commercial growth and increasing naval power has brought her to the breaking point with England several times during recent years. But for her alliance with Austria she would be practically isolated, and it therefore behooves her to be on intimate friendly terms with her ally. Indeed, it may be no idle dream of German statesmen to look forward to a closer union with Austria and through her to control the Balkan Peninsula and gain great harbors and a coast line for the development of her maritime power. It is clear that Germany's future plans are at cross purposes with those of more than one other great European power, and their union to defeat Germany may be thus accounted for.

POSITIONS OF ENGLAND, FRANCE AND ITALY.

England no longer fears encroachment by Russia on her Asiatic possessions for Russia is now busily engaged in developing Siberia and in her rivalry with Japan. But with Germany she has developed a growing commercial conflict so that she cannot idly stand by and see her rival lay plans for a great and powerful empire that would embrace Germany, Austria and the Balkan States. As between German and Russian control of the Balkan Peninsula, Great Britain would prefer Russian domination. There also enters for consideration the sympathy of the English people with the struggle of

the Balkan States for national liberty. Last of all, it is unlikely that Italy will forget.

CANNOT FORGET THE PAST.

Outside of her relations with England and Russia in the Triple Entente, the main interest of France in this struggle is the measuring of her strength with that



King Peter of Serbia.

of Germany. As was said, France has not forgotten the Franco-Prussian War of 1870, and it is her desire to win back the province of Alsace-Lorraine. The Triple Entente was formed to offset the power of the Triple Alliance, and for this reason France is under obligation to assist Russia.

Italy has declared her neutrality, but Germany is insisting that she should come to her assistance under the terms of the Triple Alliance, or else be prepared to fight. However, Italy has no desire to engage with Austria in an attack on Serbia, for she remembers Austria's cruel domination and control of her own country, and how Austria tried to thwart the plans for the unification of Italy. In a general conflict of this kind, it is fair to assume that Italy will remember that France and England were her friends when Austria was her oppressor and Prussia was indifferent.

come another denomination even if it would. Certainly it is not to blame for the action taken at Santa Cruz. It has not excommunicated "the corporation known as the Christian Church of California," nor is it seeking to do so. Neither has the Berkeley church excommunicated said "corporation." The church desired to co-operate, as it has always done, and sent its delegates to the annual meeting, which delegates were refused a place not by any obstinacy or pride of their own but by the deliberate act of the "corporation" itself.

UNWORTHY OF A CHRISTIAN EDITOR.

And it is not true, as stated in one paragraph of the resolution of excommunication, that the Berkeley church "is seeking to introduce its 'divisive' plan into other Christian churches of California." The Berkeley church has minded strictly its own business, having work enough at home without seeking glory outside of its own parish.

Mr. Smither's whole article is a species of legerdemain more worthy of a fakir in the religious festivals of the East than of a Christian editor. He neglects to make mention at all of the fact that whatever bad spirit there is in the discussion in Berkeley was injected by himself. His correspondence with certain members of the Berkeley church, whose reputation for disturbing the peace of congregations is state-wide, which correspondence was published in the Berkeley daily press; his unsought advice to the church board; his counselling the few disaffected members of the church to go to law in the secular courts to gain the property; his going about the bay district and by innuendo and suggestion bringing the good name of certain men into disrespect, which good name was all they possessed; his refusal to print in the Christian Evangelist the correspondence of certain men in explanation of their position; the contradiction between his public and his private utterances on the subjects of baptism and the practice of Christian union—all these things, of course, remain unnoticed in his description of the situation at Berkeley, California. It is well known that in the mission work in Los Angeles he was, when pastor there, a strong advocate not only of admitting unimmersed Oriental Christians into the fellowship of the church but was willing to leave the question of mode of baptism to the individual who might in the future seek admittance into this union church, which, of course, is going farther than Berkeley church has dreamed of going.

OPPONENT PREVIOUSLY FAVORABLE.

It is also interesting now to recall that E. B. Ware, who introduced the resolution excommunicating the delegates of the Berkeley church, both in private letters and in his newspaper, the *Healdsburg Tribune*, had defended the action of the Berkeley church. It seems evident that Mr. Ware "changed his mind" through influence emanating from St. Louis.

I have tried to write under due restraint, with a humble sense of the delicacy of the situation, a desire to aid it by the candid telling of the truth and to avoid harming it by unnecessary personal feeling, and with the constant prayer that the churches of Christ in California may see in its true light the un-Christian thing they have been persuaded to do and may set in motion appropriate forces for undoing it.

Concerning the Situation at Berkeley

(Continued from page 7.)

consultation with men of various congregations and different conceptions of union, plans might be wrought out which would meet the favor of all concerned and satisfy the principles of the New Testament. The appeal for funds for the support of the Disciples' representative in the union seminary was not made to congregations "not familiar with the situation" but was made, so far as that was possible, to every church and every preacher in the state. Campaign funds were not abundant and consequently it was not possible to reach all. Individual members of the League may have at times and in certain places loosely used the expression that I "represented our churches" on the faculty but the League at no time made such claim. I could only represent those who supported me on that faculty, and those

who supported me did so on behalf of the Disciples of Christ with whose movement I am identified.

CHURCH AND LEAGUE DESIRE TO CO-OPERATE.

In the light of the foregoing explanation these words of Mr. Smither's are simply ridiculous:

I presume, now that the lines are clearly drawn and defined, that we shall have added another rent in the Church of Christ in the name of Christian Union, and that the Christian Union League, should it long survive, will be another small denomination as the result of pride and obstinacy on the part of a few misguided individuals.

This, of course, is simply to lament the consequences of the Santa Cruz action which action Mr. Smither ardently encouraged. The Christian Union League could not in the nature of the case be-

Using the Grace of God

BY J. H. JOWETT

THERE is a very arresting passage in one of the letters of the apostle Paul, in which he urges his readers not to "receive the grace of God in vain." So that it is possible to receive a good thing and yet to receive it in vain. We can receive good advice, and yet good advice may be fruitless. We can receive the right and privilege of the franchise, and yet by our indifference or indolence we may never vote, and so the power of the gift is vain. We can receive a gift of books, and they may represent literary masterpieces, and we may even give them a prominent and distinguished place in our library, but if we never open their treasures we have received the gift in vain. I once received a packet of seeds in which there slept great possibilities of floral glory, but I thoughtlessly put them away in a drawer, and so received the gift in vain.

THE GOSPEL OF GRACE.

It is even so with the gospel of grace. I suppose that if the attendants at public worship were to be challenged, the vast majority would claim to have received the gospel of grace. But think what that gospel is. It is the expression of God's unfathomable goodwill and the pledge of his infinite love. It offers to the children of men the franchises and the privileges and the holy favors of the children of God. It unveils resplendent hopes, and it promises spiritual possibilities of undreamed-of glory, possibilities of Divine communion and Divine attainment. Now in a certain way we can receive this grace, but we can also receive it in vain. As with the civic franchise, we may never use it; as with the gift of noble literature we may never enter into its treasures; and as the gift of wonderful seed we may not create the conditions for the unfolding of its powers, we may receive grace and yet receive it in vain.

Now, what does the apostle wish us to do with grace? How shall we use it so as not to receive it in vain? I wish to follow the guidance of the apostle in answering these practical questions. And the first of his counsels may, I think, be given thus: Use the grace of God to grow graces.

THE GRACE OF PATIENCE.

The apostle mentions a number of the graces and virtues which he urges us to grow. To review them is like looking at some lovely garden. I want to select two or three of the graces in this radiant fellowship. And first of all he mentions the grace of patience. We are to use the grace of God to grow this grace. In my early preaching I used to speak of patience under the figure of a fern. Ferns grow in shady places which are not exposed to the glaring sunshine, and which are kept moist by falling waters or heavy dews. And it seemed to me that the fern of patience grew best where life was shadowed, and where it was moistened with many tears. It seemed to be a growth that flourished best in the twilight. In a certain measure all this was true, but in the larger experience of years I do not think I should use a fern as the symbol of this Christian grace. A fern is a very frail and fragile thing. If you walk through a shady copse where the ferns are growing you can scarcely avoid bruising them, and you find them all about with broken necks or broken backs. But the grace of

patience is not frail, and fragile and easily broken. It is tough and wiry and enduring. And therefore I think I should prefer the symbol of the heather rather than of the fern. The heather is tough; you may bend it, but you do not break it. When you release your hold upon it, it quietly recovers its position. If you lie down upon it it rises again when the weight is removed. If you try to pull it up by the root it seems as though an acre is its friend. And so it is with the grace of patience. It is very tenacious, very deeply rooted, and not easily disturbed. There are many varieties of this masculine virtue. There is the patience of "unanswered prayer," and there is the patience that "triumphs over wrong;" and yet again there is the patience which is "faithful in that which is least," the patience which gives the last touch to its work and perfects everything with the most exquisite degree of refinement. Well we are to use the grace of God to grow this spiritual grace, and thereby prove to the world that we have not received the grace of God in vain.

THE VIRTUE OF PURENESS.

And the second grace the apostle mentions is that of "pureness." We are to use the grace of God to grow this grace. And when the apostle first gave the counsel it was to fellow-believers who were living in Corinth. They were to grow this strong and lovely grace in that dissolute city, which combined the perils and evils of Liverpool and New York. In these altogether unfavorable surroundings they were to grow this grace of pureness, which might fittingly find its symbol in a white violet.

It is comparatively easy to grow white violets in congenial conditions. I know a lovely country lane in the Midlands of England, where, in the early spring, the white violets are out in countless multitudes. But then the setting is so appropriate, everything so friendly. I have gathered them under the shelter of great beeches, with the blackbird singing on the bough and the cuckoo calling across the field. But who would like to try to grow white violets in Fifth Avenue or in Fleet street? And yet the Apostle Paul said that they could be grown "in afflictions, in necessities, in distresses, in stripes, in imprisonments." It would be very easy in these conditions to grow things like resentment, and malice, and bad temper, and hatred, and revenge; but if we are to grow pureness, "the white flower of a blameless life," we shall require grace to do it; and with the grace of God we can grow this grace, and can make the place of our feet glorious.

THE GRACE OF KINDNESS.

There is one other grace which I will take from the list of the apostle Paul. By the grace of God we are to grow the grace of "kindness." And again let us remember the conditions in which it has to be grown. It is easy to grow the grace of kindness among kind people; that requires very little skill in gardening, and very little effort and patience. But to grow kindness among the unkind, to give a flower for a blow, to return beneficence in response for ill-treatment, demands larger resources, but such as are abundantly found in the grace of the Lord Jesus Christ. But try to imagine what would

happen if this kind of thing were done. If we grew these flowers of chivalry among our enemies, how gloriously we should prove ourselves to be servants of God! And so the apostle urges us to use our resources in the grace of the Lord, and to grow the grace of kindness, the virtue of practical tenderness, of gentle fruits of life in Christ.

SUPREMACY OF THE GRACE FILLED SOUL.

One other piece of counsel the apostle gives us to prevent the futility of receiving the grace of God in vain; we are so to use the grace of God as to demonstrate the supremacy of the grace-filled soul. We are to prove that the soul which is in grace is the master of circumstances. Let me give one or two examples of how this is to be revealed. And here is the first: "As sorrowful, yet always rejoicing." We are to use grace in order to prove the supremacy of the soul even when life is passing along heavy roads, and though waters are out and journeying is full of difficulty and travail. There should be a certain buoyancy in the soul which suggests to the onlooker the uplifting power of the grace of God. The other day I heard a thrush singing on a very dark and dismal morning, as once before I heard a lark carolling in the mist. So is the follower of Christ to demonstrate the power of grace, even in unfriendly circumstances, and by a song in the night to manifest his communion with the gracious Lord.

And here is a second example: "As having nothing, yet possessing all things." Here again we have the threatening tyranny of circumstances, and here again we have the soul in triumphant ascendancy. In material possessions the soul is poor, in spiritual possessions the soul is a millionaire. The soul is encompassed by the treasures of grace, and even in circumstances of dire poverty its speech and disposition are redolent of wealth.

James Smetham tells of a fellow-believer in a Methodist class-meeting whose entire income did not amount to thirty shillings a week, but who used to give praise in the class-meeting as though he had twenty thousand pounds a year. The grace of God filled his soul with the treasures of heaven, and he manifested a spiritual supremacy even amid circumstances that were heavy and depressing. He used the grace of God to proclaim the supremacy of the grace-filled soul.

THE CHURCH DERELICT.

THOMAS CURTIS CLARK.

I CHOSE you from the nations' best,
My kingdom to declare;
To lift my brethren, wayward, lost,
From darkness and despair.

What mean these jangled notes I hear
Of jealousy and strife?
What once was called a house of prayer
With selfishness is rife.

O know ye not the thorny way
My feet in patience trod?
'Twas thus I sought again to lead
My people back to God.

Where is thy message, O my Church?
Is love's appeal in vain?
Was it for naught the Lamb of God
On Calvary was slain?

Mr. Morrison On Baptism

A New Approach to an Old Theme.

BY ARTHUR GORDON

AT FIRST thought it is hard to believe that there can be any vital interest in a book on baptism. To the average Christian the theme has a rather remote and secondary value. This is not because the ordinance is falling into disuse in the church, but because it is taken for granted in a placid and unemotional way, and the controversies that once surged around it have largely ceased to have meaning for the Christians of this age.

There are those, to be sure, who still react to the mention of baptism with quick and tense interest. There are people to whom the polemics of the subject are still momentous, and who keep at hand an arsenal of weapons for the discomfiture of dissenters from their views. But their number decreases, and their arguments seem increasingly unimportant to Christian people who are attempting to interpret the ideals of Jesus to the modern world.

A TIMELY APPEARANCE.

I think it extremely fortunate that Mr. Morrison's book should appear at such a time as this. It is a stimulating message to those who, wearied with the endless and profitless arguments with which an earlier generation busied itself, have ceased to care much about one of the great subjects of Christian concern through the centuries, and though they would not contemplate the abandonment of the ordinance, or depart from what they regard as its apostolic observance, they find it lacking in the values with which other forms of Christian service are invested.

This reaction is the perfectly natural outgrowth of the over-emphasis upon the external expression of baptism into which some sections of the church have been betrayed in the past. And the Disciples of Christ have in part shared in the false emphasis, and to that extent are paying the price of disillusionment and indifference. To many of our people baptism has still a commanding place in the program of Jesus, and a legal if not a magical efficacy in the attainment of Christian standing. Indeed there are Disciples whose conscience is more sensitive on the subject of baptism than on any other theme. They would regard grave moral delinquencies or serious church disorders with less concern than a departure from the traditional usages of our congregations in the practice of and insistence upon baptism after the prescribed manner.

A CONVINCING APPEAL.

The revolt from this type of over-stress goes further than we at first imagine. The protests are not always uttered, and sometimes they are only confessed in personal and vague unrest. Now and then have there been efforts to correct the legalism of much of our interpretation of baptism by insistence upon its richer meaning, and an attempt to clothe it with a fuller and more spiritual value. One of the sincere and worthwhile efforts to this end was made a few years since by Mr. Aylsworth in his little book on "The

Spiritual Aspects of Baptism." But while there is value in the effort to invoke that complex of emotional experiences which baptism brings from the past to the sensitive soul, there is a more radical service which needs to be rendered in its behalf in order to rescue it alike from over-emphasis and from the lack of appreciation into which it has fallen.

Mr. Morrison has undertaken to render this service. And it speaks much for the sense of duty in his soul that he should select for his first book a subject so liable to misconstruction, and so lacking in appeal to the general religious public. He will write other books in the future. He is destined to take his place among the notable contributors to the literature of the Disciples. Of that fact he has given abundant proof in his editorial work. But we doubt if he will ever make a more timely or convincing appeal to the thoughtful and discerning minds among the Disciples than he does in this book.

A DEFENSE OF BAPTISM.

Mr. Morrison has the reputation of speaking frankly and radically upon questions which deeply concern him. From this fact it might be inferred that he would deal with baptism in some critical or revolutionary way, at variance with customary and accepted views. It is a surprise therefore to find that his treatment is rather a defense of baptism than a criticism. The book is a spirited and telling effort to vindicate the deeper values of baptism, and to save it from the most insidious dangers with which it is confronted today—the dangers on the one side of false emphasis, and on the other, of neglect.

Nor is there any doubt as to Mr. Morrison's convictions regarding the so-called mode of baptism. He makes it plain that the root meaning of baptism in the Greek is immersion, though he concedes, what every informed Disciple knows, that the argument from language is indecisive, and that the "scholarship of the world," to use a favorite Disciple phrase, is very far from being wholly on the immersionist side of the question. What is more significant is the fact that Christian usage took a term which usually denoted a physical act, and invested it with so much newer and fuller meaning that the original bodily act was all but forgotten in the moral values involved in the new relation.

NEWER AND HIGHER MEANING.

It is this newer and higher meaning to which the act of baptism attained in Christian usage that made it impossible to employ the word "immersion" as its equivalent. And this it was which made Mr. Campbell's substitution of "immerse" for "baptize" so distasteful alike to Baptists and Pedobaptists, and renders such a confusion of terms impossible even among Disciples, save in the case of extreme literalists. "Immerse" is a physical term, which we freely apply to any act of dipping. "Baptize" is a word which we cannot use today in any but the religious sense. It has acquired this value in the course of its employment in the Christian vocabulary.

As to the origin of baptism, Mr. Morrison is equally explicit and informing. The action was not of Christian creation.

Back of its employment by John and Jesus lay the stretches of Jewish custom, both the ceremonial washings of the Old Testament, and the practice of proselyte baptism for the induction of non-Jews into the status of synagogue members. Those who insist on deriving baptism from direct divine command have labored nervously but hopelessly to invalidate the specific testimony of the Jewish sources. It has never been the task of spiritual religion to devise new external forms for its expression. This has been true neither of the Hebrew religion nor of Christianity.

Having thus cleared the ground for a consideration of the New Testament teaching on the subject of baptism, Mr. Morrison presents a study of its meaning in the work of John the Baptist, in the life of Jesus, and in the practice of the apostolic Church. As to whether Jesus commanded baptism, we are not quite sure that we follow the author. He clearly points out the textual groundlessness of the baptismal dogma. But he seems at the end of the argument to concede that Jesus may have uttered such a command, as the early usage of the church would suggest. This it seems to us goes beyond the evidence. Nor does it consist with the manifest purpose of our Lord to absolve his people from the legalism under which it was the evil fortune of religion to have suffered for so long a time.

A VITAL AND ENDURING SERVICE.

But when he develops his thesis as to the social meaning and value of baptism he is on very sure ground, and in this part of his book we believe he has rendered a vital and enduring service to the Church. The reader of the book will perceive as never before that while the historic contention of the Disciples for immersion is valid and is the only satisfactory attitude upon the vexed question of mode, the real meaning and value of baptism lie in a realm removed by broad diameters from this region of controversy, and that baptism, among the Disciples and among all Christians, invites a new and higher evaluation.

The book is going to be widely read. It challenges many traditional views, not only among our own people, but as well in the broader Christian world. It will provoke discussion, because it disturbs some assumptions that were supposed to be established verities. It will be attacked both by those who regard it as too radical, and those who think it too conservative. But it will not be read with indifference by any, and we venture to believe it will leave in every mind a more satisfying conviction of the timeless and perpetual value of an institution hallowed by the observance of our Lord, and enriched by the sanction and practice of the Church through the centuries.

HE WAS NEVER THERE.

An attorney was cross-examining a witness.

"You say you left Boston on the 16th?"

"Yes, sir," replied the witness.

"And returned on the 28th?"

"Yes, sir."

"What were you doing in the interim?"

"I never was in such a place," he replied, indignantly, with heightened color.—Exchange.

The Meaning of Baptism, by Charles Clayton Morrison, Editor The Christian Century, Chicago. Disciples Publication Society. Pp. 222. \$1.25.



EDITORIAL

WRITE TO MR. LOKEN!

HE HAS the courage of his ideals. He is unwilling to preach Christian unity without practicing it. The custom of withholding the "hand of fellowship" from a Christian person who "comes forward" bringing a credential from a Presbyterian or Congregational church of Christ unless such Christian person has been immersed became intolerable to him.

He could not be loyal to Christ and debar from his fellowship any soul whom Christ had received into His Church. He frankly told his congregation so. They responded with a declaration that henceforth they would practice Christian unity as well as plead for it.

That was two years ago.

The other day the missionary convention of Northern California—in the name of Christian unity!—excommunicated the church and minister from fellowship in its work! Their delegates—Christian women and men—were compelled to arise in the face of the whole assembly and walk out of the convention hall.

Nothing like that ever happened before in a convention of Disciples of Christ. The decree of excommunication declared that the church had "ceased to be a Christian Church," BECAUSE IT RECEIVED CHRISTIANS INTO ITS MEMBERSHIP!

California is a long way from the center of the Disciples' strength. Mr. Loken, no doubt, feels the loneliness of the position into which Christ's disciples have thrust him. Perhaps he is wondering if the St. Louis publisher who led the movement against him and his church represents the temper and attitude of the whole brotherhood of Disciples.

Show him how preposterous such a suggestion is! Show him that he belongs to a spiritual fellowship of souls who share his ideals even if we do not all possess his courage. Do not let us get so absorbed in a discussion of abstract principles that we forget to say the word of cheer to the man that needs it.

Write to Mr. Loken! Whether you are minister or layman, a leader or a very humble marcher in the ranks—write to him, and do it now!

A PERSONAL OPINION SIMPLY.

QUITE regardless of their agreement or disagreement with the practice of the Berkeley church, practically all the generous-minded leaders of the Disciples' brotherhood deplore the sectarian position to which Manager A. C. Smither is attempting to commit the Christian Evangelist. His leadership of the forces of reactionism at the California convention is made the subject of the most severe criticism in a considerable body of correspondence now being received at this office, not alone from men who are known as "progressives" but from many who hold to what they are pleased to describe as "the middle of the road."

Mr. Smither's demand that a Disciples' convention should put itself in the position of judging the orthodoxy of a church of Christ and of excluding such a church from its fellowship while that church sincerely confesses its faith in Jesus Christ and its allegiance to his will, will find no approving support among his informed and highminded brethren.

Dr. Garrison, editor emeritus of the Evangelist, will not approve the present attitude of the Evangelist. In an excellent article appearing in that paper recently, Dr. Garrison states with characteristic lucidity the broad principle of fellowship upon which a movement for Christian unity like this of ours must rest. Writing of the use of instrumental music in public worship, and of the expediency of societies and boards in general missionary work, he says:

If the brethren who claimed the right to use instrumental music in the worship and to organize missionary boards and societies for the spread of the gospel, had required their brethren who opposed these expediencies to adopt them, under penalty of being disfellowshipped, they would have been equally guilty of violating our principles of

unity. If today our national or state conventions should make any given form of co-operation a test of fellowship, they would be schismatics, according to the New Testament, and according to our own historic position. Methods of co-operation we must have, and the majority should decide what method is most efficient. If any have conscientious scruples against co-operation under such a method, through a misconception of our Christian liberty, or for any other reason, they have the right to co-operate on some other basis that commends itself to their judgment and conscience, but not to make such method a ground for division.

Changing what ought to be changed the same words would apply to the Pacific coast situation. The California convention made itself a schismatic and sectarian body by expelling from its co-operative life a congregation which had during its entire history participated in that fellowship and which sent delegates in good faith to this year's gathering.

No one who knows the broad spirited men who compose the directorate of the Christian Evangelist can imagine that Drs. Charles S. Medbury, Peter Ainslie, W. F. Richardson, C. J. Tanner and the rest will for a moment give their consent to the launching of the Disciples of Christ upon a policy of excommunication whose end no man can foresee, except as history teaches that its end is confusion and shame. Counting out Mr. Long, it is doubtful if there is a single man on his board that will sustain Mr. Smither in his un-Disciple and un-Christian course.

It represents his personal opinion merely, and is so to be taken, with only such weight as the brotherhood is willing to attach to the personal opinion of A. C. Smither.

FOR THE READER TO JUDGE.

ANYBODY can see the disposition with which A. C. Smither approached the Berkeley situation by reading simply the following from his account in the Christian Evangelist:

That Brother Loken is not in agreement with our brethren on the subject of baptism is confirmed by the following statement from him in an editorial in the June issue of his paper:

"Every denomination has its denominational hobbleskirt, which it must get rid of before it can talk business on Christian union. In our own brotherhood it is close immersion, and it is perfectly obvious to every one who has seriously faced the problem of union that our participation in the union of Christian people means the taking off of that obsolete and old-fashioned garment."

It is perfectly evident to my mind that no church can long be in fellowship with our great movement for Christian union whose pastor refers to Christian baptism as "an obsolete" and "old-fashioned" "hobbleskirt."

Mr. Loken calls "close immersion" (by which he evidently means "close membership") a "hobbleskirt," and Mr. Smither charges him with referring profanely to Christian baptism! It is as if Mr. Smither should characterize "close communion" in a similar way and some one should take him to task for speaking profanely of the Lord's Supper!

Mr. Loken holds the act of Christian baptism in fully as reverent a spirit as Mr. Smither possibly can. He practices it just as the Disciples have always practiced it, and in no other way, and he has not the slightest intention or desire to practice it in any other way.

We shall have to leave to the reader to say whether Mr. Loken's critic honestly misunderstood what Mr. Loken actually said, or whether he saw a chance to make a telling point at Mr. Loken's expense and, without scruple for truth, made it.

A CONVENTION OF CHURCHES.

WITH the approach of the annual convention date the new character of our national gathering grows into higher relief. Until last year our conventions were simply mass meetings of individuals. The few business problems that came before them were pretty largely matters of routine, the main problems being decided for the convention by the several missionary boards. With the new order,



however, there will be more and more attention given to the BUSINESS in which the churches are engaged.

Besides two or three longer sessions for transaction of business there will be a deliberative session of the General Convention every morning at 9:30 o'clock. Thus there will, no doubt, be brought into the deliberations of the whole body of delegates many matters which have hitherto gone by default for want of time or place to consider them, and many matters hitherto decided by a few officials whose decisions were usually ratified by the mass meeting without serious discussion.

There may be objections brought against the clean-cut organization of the delegates into a deliberative body, but it is hoped President Henry's wise policy of allowing visitors and delegates to remain undiscriminated in last year's convention at Toronto, will be regarded by President Bell as wise only for last year, the first year of the new order, and not as setting a precedent for Atlanta or for future conventions.

The time has come for the churches to have their convention, and to have it organized and conducted in an orderly and unambiguous fashion.

A MISSIONARY ENTERPRISE.

RELIGIOUS newspapers, as a rule, do not pay for themselves. Neither do churches; neither do colleges. But how absurd it is to call the deficit on a religious newspaper a "loss." Some one has recently stated the case very pointedly in these words:

It would be just as good sense to declare that a church that expended \$12,000 in efficient service for humanity last year had "lost" that sum. Neither the Church nor the State has a single educational institution in the country that can run one year on the income of its students. All of them must have money provided either by taxes or endowment funds in excess of that paid by the students.

The religious editor is a minister, whether he bears the title "Reverend" or not. His paper is his pulpit. If his paper is required to make money, and if he must determine its policy so as to make money, it would be the duty of every high-minded Christian editor to resign.

Religious journalism belongs on a missionary basis. It is the church's greatest missionary. It is her most far-reaching educational agency. In performing its natural function it ought not be compelled to yield profits any more than a college or a local church ought to make profits for the president or pastor or the trustees.

Every Christian ought to GIVE money to support the religious journal that represents his ideals, that is advancing the cause which he believes ought to prevail, just as naturally as he gives money to support his local church or to support Christian colleges or to support a missionary on the foreign field.

These remarks are prompted by the receipt during the past year of several generous gifts for the support of the Christian Century and the extension of its circulation. What Mr. Long alone did in making a large gift to the Christian Evangelist should be duplicated for The Christian Century by the co-operative gifts of the many who believe that upon the success of the cause which this paper represents depends not only the efficiency but the destiny of the Disciples of Christ.

CAN AMERICA GAIN ANYTHING?

EUROPE is concerned over the fact that a general war there would profit the United States. We could begin by buying back at low prices the American stocks and bonds held in Europe on which it would be necessary for those countries to realize and could then sell them breadstuffs at advanced rates and so get our money back. Sir George Paish, editor of the London Statist says America can sell her crops to Europe, and Americans "can buy back from Europe great quantities of securities at attractive prices in payment for foodstuffs, raw material and even manufactured goods exported from the United States."

Further he says, "A great war in Europe would give the United States an opportunity of assuming the position of world banker by supplying capital freely to countries and individuals in all parts of the world who need it and can provide the required security. Should the American people take advantage of the golden opportunity thus afforded, then the outbreak of war in Europe will mean not diminished but increased prosperity for the people of the United States."

President Wilson has been quick to see the possible advantage to America in the registration of shipping under the American flag. It is even suggested that the world trade might be put under the stars and stripes. This would be a decided change, for we are now a nation almost destitute of ships. Ninety-six per cent of all our foreign freight and 98 per cent of that bound for Europe goes under other flags.

Nevertheless, the net results of war are evil and that continually. A great war would diminish the purchasing power of Europe for years to come, and thereby limit American exports. In the long run the advantage of Europe is our advantage. The welfare of the world stands or falls as our Lowell put it thus in his "Present Crisis:"

"So, the Evil's triumph sendeth, with a terror and a chill,
Under continent to continent, the sense of coming ill.
For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame;
In the gain or loss of one race all the rest have equal claim."

MR. LOCKHART'S "MONROE DOCTRINE."

A CLEVERER expression has hardly been coined of late than that used in the article by Rev. W. J. Lockhart in last week's Christian Century. Describing how a young community became conscious of its religious task, he says that the citizens determined to be united in religion as they were united in all other common interests.

Nine denominations asked to plant missions in the community, but the people declared they did not want any denomination at all. And Mr. Lockhart says that he preached for three years "a sort of 'Monroe Doctrine'" to the effect "that we should consider it an unfriendly act for any denomination to come in and endeavor to establish a denominational church."

There's clear thinking back of those words. The denominational church is an impertinence. Get used to saying it, preachers! Do not be apologetic about it! Say straight out that a Methodist church, a Baptist church, a Presbyterian church, a Disciples' church (if it belong to the Disciples' denomination, and conforms to the sectarian practices of that denomination) is an impertinence!

Teach the communities where there are no churches and the communities where churches are already established that there is not one denominational feature of a denominational church that is in any degree vital to the welfare of the community. And show them that the denominational interests which a denominational church has to serve are not only irrelevant to the religious life of their community but harmful to it. Teach them that religion must be a community affair primarily, and not a denominational affair.

The Disciples of Christ started out a century ago with a message not unlike this "Monroe Doctrine" of Mr. Lockhart's and a program not greatly different from that embodied in the church he lately organized in the Des Moines' suburb. But they soon became involved to certain denominational doctrines of their own, and forget their non-denominational program.

And when Mr. Lockhart organized that non-denominational church of Christ under the protection of his "Monroe Doctrine" he felt compelled to explain that it was quite "outside the Disciples!"

The Christian Century would like nothing better than to defend the thesis that, in the light of the Disciples' origin, the little Urbandale is truly INSIDE the Disciple movement.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Bruce Barton on the Rural Church.

The Congregationalist and Christian World is running a series of articles by Bruce Barton, special writer, on the rural church. This series is the result of actual investigations on the part of Mr. Barton in three rural counties of each of four states, Missouri, Ohio, Indiana and Tennessee. His research has been made, however, from his desk in a New York City office. The first article is too extended to consider in detail but the opening paragraphs are pointed and revealing. Mr. Barton writes:

"Actually, of course, I have been here at the desk all through the week; but so far as personal, dependable knowledge of those various counties is concerned, and the development that has gone on in their economic and social and religious life, I know them better than the men and women who have actually lived in them during the past decade. I know their people; the crops they raise and how much is realized on them; the schools they have; their interests and recreations; their lodges; and their churches. For in each of those twelve counties the Department of Church and Country Life of the Presbyterian Church has had trained investigators working, making a complete survey. The results of those surveys tell more about each one of the twelve counties than any dozen old settlers together could tell. They tell among other things that there are 760 churches in the twelve counties. AND HALF OF THEM ARE DYING, ONE-FIFTH ARE ALREADY DEAD."

Hindu Christians Appeal to Americans.

The General Assembly of the Presbyterian Church in India sent an appeal to the General Assembly in this country asking all Christians in this land and in Canada to treat the Indian immigrants coming to this country in such a way as not to block the advance of Christianity in India. One cannot but see in this appeal an implication that influences in America are not exactly helpful toward the upbuilding of Christian character. For this fact let America take the shame. The appeal reads as follows: "We have heard with great concern of the great number of people of India, largely from the Punjab, who have gone to the United States and to Canada. Our concern is lest they come under influences which will harden their hearts against the message of Christ, and cause them to return to India embittered in spirit and estranged from the Church of Christ. In their behalf we are impelled to ask you, our Christian brethren, not to forget to put out a helping hand to these strangers among you. They will respond to your sympathy and appreciate your efforts in their behalf. It is not for us to tell you in what way you may help these strangers, countrymen of ours. We write to assure you that any help you give them will be a help to the Church of Christ in India."

Protestants Gain Power in Latin-America.

The spread of Protestantism throughout near-by countries of Latin-America is reported by teachers from Cuba and Mexico now in the United States. The Continent reports that Miss Esther Crooks, a Baptist mission teacher, has asserted that Protestantism in thirty years will

prevail throughout Cuba. The need on the Island, she says, is a purer manhood and womanhood, which religious enlightenment is bringing about. Miss Anna Bartley, one of the oldest missionaries in Cuba, says Protestants, through mission schools, rapidly are creating a national vitality which is rejuvenating the people of the island. Miss Benlah Hume in Boston recently pointed out the opportunity in Mexico for Protestant schools. Religious conditions in the war torn nation are not so bad as painted. The system of education established by Porfirio Diaz, although it brought about his downfall, has turned the eyes of the people toward spiritual enlightenment.



Mr. Bruce Barton, Special Writer, Who is Making a Study of the Rural Church Problem.

Woman's Congress of Missions, at Exposition.

According to the corresponding secretary, Mrs. L. E. Hicks, the purpose of the Woman's Congress of Missions at the Panama-Pacific Exposition to be held next year, is to carry on a part of the work of the Committee of One Hundred appointed by the Federal Council of Churches of Christ in America for religious work during the Exposition of 1915. A General Session of the Woman's Congress of Missions is to be held during the first week in June, 1915. The best speakers on missionary and kindred subjects from all over the world will be present. The programme will be of world-wide interest and all Christian women attending the meetings will have an unprecedented opportunity to gain information and inspiration. Missionary societies should begin now to plan for their leaders, at least, to have the privilege of being present. The meetings will be held in the new Civic Auditorium of San Francisco. Also, on stated days throughout the Exposition, different phases of Christian work among various nationalities will be presented, and on other days pleasant social events will bring women from all over the world together, giving an opportunity for better personal acquaintance and a wider knowledge of the work of the growing kingdom of God.

Warring Germans Want Bibles.

An appeal has reached the American Bible Society, whose headquarters are in New York City, from Germany for Bibles in German, Russian, French, and Polish for use among the soldiers, and for money to aid in distributing them. Such requests it may be quite beyond the power of the Society to meet in view of the difficulty of either securing them from Europe or sending them from the comparatively small stock of Scriptures now on hand. It is earnestly hoped that the Christian people of America will be ready to aid the society in whatever measures may be found necessary. Any gifts made for the purpose will be received and used as the way may open. The Board of Managers has taken the following action, which will be forwarded as soon as possible to the various Bible Societies in Great Britain and on the Continent: "The Board of Managers is deeply moved and distressed by the horrors of the war in Europe, and deems it fitting to give expression to its sympathy for all those of every nation who must suffer anguish and bereavement. It is the earnest desire of the Society to do whatever it can to help them either directly or through our sister Societies in Europe. It directs that copies of this action be transmitted to such Societies as can be reached.—The Secretaries."

Dr. Palmore's Will.

The will of the late W. B. Palmore, Methodist editor of St. Louis, sets apart his three-fourths interest in the St. Louis Christian Advocate as a perpetual inheritance for the Superannuated preachers and widows and orphans, under the care of the three Conferences of the M. E. Church, South, in Missouri, specifying that ex-Gov. Lon V. Stephens of St. Louis, Hon. Jno. A. Rich, of Slater, and S. P. Emmons of Mexico, representing the St. Louis, Southwest Missouri and Missouri Conferences, respectively, shall constitute a Commission or Board, which shall be self-perpetuating, a vacancy created by the death, removal or inability of any member, being filled by the remaining members, with the understanding that each Conference must have a representative.

Lord's Day Congress at San Francisco.

President Wilson has accepted an invitation to become the honorary president of the "Lord's Day Congress," to be held in San Francisco next year. Numerous associations formed to promote the observance of the Lord's day will take part, from other countries as well as the United States. Among them are the following European: Belgium—Association for Sunday Rest in Belgium and The Social League of Buyers.

Denmark—The Danish Sunday Rest Society, Copenhagen.

England—The Central Sunday Closing Association, London and The Imperial Sunday Alliance, England.

France—The French Protestant Society for Sunday Observance, Paris.

Germany—The German Central League for Sunday Observance.

Switzerland—Central Swiss Committee for the Observance of Sunday, Geneva, and several others in Switzerland.

Sunday School Secretary For Philippines.

Arrangements have just been completed, with the co-operation of the American Bible Society, by which Rev. J. L. McLaughlin is to be the official representative of the World's Sunday-school Association in the Philippines. Mr. McLaughlin has been secretary of the Philippine Islands Sunday-school Union, giving such time as was possible to its affairs in connection with his duties as an agent of the American Bible Society. He will now be a paid secretary, giving to the work of the World's Sunday-school Association one-half of his time, which, with the full time of a Filipino assistant, will be equivalent to full time service. Mr. McLaughlin has a genius for executive work, and a rare passion for this service, together with a large Sunday-school vision. Under his leadership the work in the Islands should go forward by leaps and bounds. The new secretary has had a splendid team-mate in the person of Rev. Harry Farmer, who has been the enthusiastic chairman of the Educational Committee of the Philippine Islands Sunday-school Union.

"Fraternity Sunday" in Chicago.

The Church Federation Council is making large plans looking toward the observance of Fraternity Sunday, Sept. 6, in Chicago. It is expected that there will be in the city then 75,000 Knights of Pythias. An effort is being made to have the saloons of Chicago closed on that Sunday. Practically all of the fraternal orders of the country now exclude from membership saloonkeepers and bartenders.

Jewish Rabbis in Session.

One of the most interesting religious conferences held in this country is that of the Jewish Rabbis. They have recently closed a great convention at Detroit. A unique step taken was an effort to overcome in every possible way the prejudice of Christians and people in general against the Jew.

Chicago Professor Dies in London.

Robert Francis Harper, professor of Semitic languages and literatures, University of Chicago, died recently in London. He was a brother of the late W. R. Harper, president of the university. As a writer on many subjects pertaining to Assyrian and Babylonian research he was well known. Since 1907 Doctor Harper had been editor of the American Journal of Semitic Languages, and for some years served as associate editor of the Biblical World and the American Journal of Theology.

Japanese Churches Unite.

The Japanese Presbyterian Church of San Francisco, has been holding united services with the Japanese Congregational church during July with such success that it is planned soon to organize the "Japanese Church of Christ," the same plan of organization lately effected in Japan. It is hoped eventually to have the same union extended to all the Japanese Christian churches in the state, both Presbyterian and Congregational.

Winona Assembly in Successful Season.

Extensive preparations are being made to provide for visitors at Winona Lake Bible conference Aug. 21-30. The season so far at Winona has been profitable and full of encouragement, according to officials of the association. This is good news, considering the fact that the association, early in the season, was reported to be \$900,000 in debt. All cottages are occupied this year, and there is an activity which has not been observed in recent

years. There have been 600 students at Winona College summer school and the numbers at the Moody Bible School have also been larger than last year. Among the speakers at the assembly this season are: Dr. F. B. Meyer, Rev. Charles Brown, Doctors J. Stuart Holden, John McNeill, J. Wilbur Chapman, Mark A. Matthews, W. E. Beiderwolf, J. K. McClurkin, James M. Gray, James I. Vane, and many others.

Says Washington Gladden:

"It is better to say, this one thing I do, than to say, these forty things I dabble in."

Silvester Horne's Last Speech.

The last address made by Rev. C. Silvester Horne before his sudden and lamented death was at the Pierce Grammar School in Brooklyn, Mass., before

six hundred bright boys and girls in their teens. It was on a rule which he said had been given him in early life, which he declared to be the one rule for living. It was, "Learn to ride the horse that threw you." He applied it to their sports, their studies and to their personal character; and then spoke of a great leader of old whose followers were once dispirited in their fishing expedition, and who might have been excused from going on with it; yet he told them to keep on doing what they had been doing, and then success came.

English Preachers in Suffrage War.

Leading ministers in England, such as Drs. R. J. Campbell, R. H. Horton and J. H. Shakespeare, have sent a letter to Premier Asquith vigorously protesting against forcible feeding of suffragette prisoners.

Church Peace Conference Fights War

[Rev. Charles S. Macfarland, D. D., secretary of the Federal Council of the Churches of Christ in America, has just sent the following cable dispatch from London to the headquarters of the council in New York.—The Editor.]



Rev. Charles S. Macfarland, Secretary of the Federal Council of the Churches of Christ in America, Who is Working for Peace in Europe.

The Church Peace Conference, which had been called to meet at Constance on the border between Germany and Switzerland August 2, met, notwithstanding war conditions, on that date. Thirteen nations and thirty-five different denominations were represented. Many delegates were not able to reach the seat of the conference. About fifty American delegates were present.

Dr. Frederick Lynch was elected secretary. Addresses were delivered by Mr. Edwin D. Mead, Professor Sidney L. Gulick, Dr. Frederick Lynch, Dr. Charles S. Macfarland and Bishop E. R. Hendrix, of the Methodist Episcopal Church, South.

Resolutions were adopted and sent to the European rulers and to President Wilson.

The American delegates left Constance on Monday, August 3, by the last train to Holland, under the special protection of the Emperor of Germany and of the Grand Duchess of Baden. They arrived in London on Tuesday night and reassembled there in conference.

Two of the delegates were arrested on the way from Constance to Holland by mistake (Doctors Laidlaw and Lord) but

their release was secured the next day.

The conference is earnest and determined in its efforts for peace, and passed strong resolutions, making large plans for a future campaign for peace through the churches.

Americans attending the sessions in Constance and in London include: Bishop E. R. Hendrix, of the M. E. Church, South; Bishop Luther B. Wilson, of the M. E. Church; Rev. Frederick Lynch, D. D., secretary of the Church Peace Union; Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America; Rev. Sidney L. Gulick, D. D., of Japan; Rev. W. C. Bitting, D. D., corresponding secretary of the Northern Baptist Convention; Rev. George William Douglas, D. D., canon of the Cathedral of St. John the Divine; Rev. Henry M. McCracken, D. D., ex-chancellor of New York University; Rev. William P. Merrill, D. D., pastor of the Brick Presbyterian Church, New York City; Rev. Philip S. Moxom, D. D., Springfield, Mass.; Rev. Charles L. Thompson, of the Presbyterian Board of Home Missions, New York City; Rev. E. S. Tipple, D. D., president of Drew Theological Seminary, Madison, N. J.; Rev. Paul Revere Frothingham, D. D., of Boston, Mass.; Mr. Robert H. Gardiner, secretary of the Protestant Episcopal Commission on Church

The American delegates are sending strong resolutions to President Wilson. The conference believes that the present situation indicates that the old political order is breaking down, and that, as the outcome of the present war, it will crumble to pieces. The churches have the prophecy of a new order that will save the nations.

ANOTHER CABLEGRAM.

On Saturday, August 8, an additional cablegram was received from Dr. Macfarland from Liverpool, stating that Prof. Sidney L. Gulick and himself were sailing on the Laconia, and adding that the conference was continued in London. The American delegates have issued a strong report to the Federal Council of the Churches of Christ in America, which was prepared by Bishop E. R. Hendrix, of the M. E. Church, South, George William Douglas, D. D., canon of the Cathedral of St. John the Divine, New York City, William P. Merrill, D. D., pastor of the Brick Presbyterian Church, New York City, Bishop Luther B. Wilson, of the M. E. Church, Frederick Lynch, D. D., secretary of the Church Peace Union, and Charles S. Macfarland, D. D., secretary of the Federal Council of the Churches of Christ in America.

Of Human Interest

"No Bad Children," says Lindsey.

Judge Ben M. Lindsey, of Denver, who won fame as the "children's judge," simply will not believe in bad children. And here is one of the best stories to prove that point:

It was that of a thirteen-year-old boy who was brought into the juvenile court on a charge of truancy. Tim was a bright-looking little chap, and the judge expected that his kindly admonition would bear immediate results, but he was disappointed, for at the end of the fortnight, when Tim was ordered to bring his teacher's report, in accordance with the system organized by Judge Lindsey, he presented a sad record of almost continual absence from school.

"You must do better than this," said the judge.

"Yes, sir," was the answer, but at the next report there was no improvement. "Tim will stay out of school to work," wrote the teacher.

"Tim," said Judge Lindsey, looking across the table where he always sits with cozy informality among the boys brought into his courts, "don't you know that if your mother was living she'd want you to go to school? Your aunt is good to you and gives you a home, and you don't have to work. Now's the time when you ought to be studying. You can work when you are a man."

"My father's a man, and he don't work!" blurted out Tim. "He went off and left mother an' me. I guess that's what killed her." The boy gulped down a sob, and the judge said kindly, "Your mother wished you to be a good man, and you must begin by obeying the law and going to school."

Tim's report still continued to show absences from school, and to one report the teacher added her opinion that it was hopeless to try to keep Tim at his studies. Still the judge was not discouraged, and he spoke again to the boy, urging him to mend his ways, and was answered only by an almost sudden stolidity of expression which did not seem to promise well. But at the end of the next two weeks Tim appeared with a happy face and a much improved report-card.

He pulled a soiled and crumpled paper from his pocket and handed it to the judge. "I'm goin' to remember all the things you told me, and I'm goin' to school regular, now I got that done," he said with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill, and found that, little by little, Tim had paid \$50 for a headstone at his mother's grave.

"My boy, is that what you've been doing all these months?"

"I wanted her to have a monument, judge." Tim furtively wiped away the moisture in his eyes. "She's done a lot for me; that's all I could do for her now."

He Knew What He Wanted.

Not long ago Bishop Hartzell was visiting the mission station at Old Umtali. His attention was attracted by the approach of a company of singing, shouting natives, led by their chief, Umtassa, head of a large number of villages or kraals, who had come to pay his respects to the "great white chief." During the interview, says the Christian Herald, conducted through an interpreter, the bishop

explained the work which the missionaries were trying to do, and endeavored to convince Umtassa that he should be friendly. At the conclusion of the palava, and following the custom of that section. Bishop Hartzell told the chief that he wanted to show his kindly feeling by a present, and thinking that the black man would probably desire some trinket or gift of little value, as is usually the case, asked Umtassa what he would like. The chief said he would tell him the next day.

(Continued in next column.)

ABOUT PREACHERS AND OTHERS.

The Sermon Gripped Her.

A little girl in a Hudson River congregation was very attentive while the pastor preached what every one regarded as an unusually interesting sermon. When she was asked what she thought of the sermon she said that it was a fine one, that there were 242 motions in it. She then informed her parents that every Sunday she counts the gestures of the minister, and this sermon had more than any other up to date.

Repentance at Convenience.

An old negro parson in a Southern church was denouncing theft to his congregation, when he said:

"If there is any member of this congregation who is guilty of theft he had better repent at once and be saved."

On his way home he was stopped by old Rastus, who had listened to the sermon intently.

"Don't you think, parson, that next Sunday will do just as well as tonight to repent?" asked Rastus.

"But, Rastus, why not repent tonight and be saved, man?"

"Well, parson, it's this way," explained Rastus. "I want jist one mo' chicken fo' tomorrow's dinner, and I know wha I can get dat chicken widout bein' caught tonight."

"Well, Rastus, I don't know what to say, so I think I will take dinner with you tomorrow and then talk the matter over with you."

Scripture That "Fit."

Verses of scripture seem to fit in for every conceivable circumstance of life, as for instance, when a certain good Methodist parson was being informed by busy nurses that the probability was that he was about to be thrice blessed by the arrival of three little strangers, the poor man, momentarily dismayed at the thought of his scant income, cried out in the language of Rev. 9:12, and said, "One woe is past; and, behold, there come two woes more hereafter."

A Story Told by Ian Maclaren.

A story illustrating the reticence of the Scotch regarding their private affairs was once told by Ian Maclaren. A train was at a railroad station, when a porter put his head into a car and called out: "Any one in this ear for Doun? Change for Doun! Any one for Doun?" No one moved; and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an old Scotch woman turned to a lady sitting near her and said, "I'm for Doun, but I'd no tell that man, so."

Early the following morning the bishop was awakened by the missionary, who stood in the doorway with Umtassa.

"I thought it all over," said the latter, "and now I know that I want a white iron bed like white people have."

The bishop was unable to reply to the somewhat unusual request. Such articles are very expensive in that country. To refuse the chief, after having himself suggested the giving of a present, would be quite impossible: so the bishop told the missionary to see that a bedstead was brought out from Umtali, and then indicated that the interview was closed. But Umtassa had not finished.

"And you can send along with the bed a mattress, some sheets, and two pillows," he added.

Bishop Hartzell, in telling this story, never fails to remark upon the somewhat surprising effect often produced by the efforts of missionaries to Christianize and civilize the natives of Africa.

Who Wrote the Doxology?

How many times have you heard the Doxology sung in your church? This song has been called the Universal Hymn.

It might be of interest to know where the Doxology came from and who wrote it anyway. The Presbyterian Advance offers some interesting information concerning the author of the hymn.

The Doxology was written by Thomas Ken, who was born in 1637 and died in 1711. He was a graduate from New College, Oxford. His stepsister, Anne, was the wife of Isaac Walton, the gentle fisherman, a connection which brought Ken from his boyhood days under the influence of this gentle and devout man.

Ken possessed, among other talents, a wonderfully clear, sweet voice, and the most characteristic reminiscence of his university life is the mention made by Anthony Wood, that in the musical gathering of his time, "Thomas Ken, of New College, junior, would sometimes be among us and sing his part."

When he was twenty-five years old he was ordained, and some years later he was made prebendary of the cathedral at Winchester and chaplain to the Bishop. It was during this time that he wrote the hymn which begins with "Awake, my soul, and with the sun," and closes with the Doxology.

The Miner's Bath.

Mrs. Rose Pastor Phelps Stokes said at a recent sociological convention in New York: "The economies that some of the rich would force upon the poor! Why, they'd have the poor as impossibly economical as the miner's wife in Trinidad."

"This woman said to a missionary:

"Talk about economy! Well, sir, every night when my Bill comes home I shove him in the bathtub, clothes and all, and after he gets out I sieve the water and make briquettes of it for the fire."

Late In the Day.



Orville Wright, apropos of his new safety appliance for aeroplanes, said at a dinner in Dayton:

"In a short time, now, there will be no more aeroplane accidents. In a short time there will be no more aeroplane jokes, either."

"I heard a new joke yesterday. A young woman rushed into an insurance office and cried:

"One life policy, quick! My husband's biplane's falling!"

MODERN WOMANHOOD

Conducted by  
Mrs. Ida Withers Harrison

"An Old Kentucky Darkey"

A CHARACTER SKETCH.

Her name was Aunt Mimy, and when she died a few weeks ago, the community was the poorer, because of the passing of a type that is fast disappearing from our midst. She had reached young womanhood when the war began, and had known something of "slave times," as she called them. She was proud of having belonged to the "quality," and often boasted that she was brought up by the Warfields and Wickliffes. I supposed, of course, that she was a house servant, from the intimate way in which she talked of her people, but I could not account for the brusque manners if that were the case—for negroes are the most imitative of beings, and generally reflect the deportment of those with whom they live. I have never seen more beautiful countess anywhere, than in some of the old coachmen, and body servants, and black "mammies" of bygone days. In an unguarded moment, however, Aunt Mimy let drop the fact that she had been a "field hand" on old Marster's farm—and her lack of polish was explained.

But though she lacked the training given by those unequalled schools of domestic science, an old southern home with its ample hospitalities, yet she was a person of unusual intelligence, and in some way had learned to be an exquisite cook, an accomplished laundress, and (when she chose) an expert housemaid.

When she came to me to hire, I asked if she had a recommendation, and when she handed me the required paper, she remarked in an offhand manner, "Thomas Ann, your las' cook, gives you a good name."

She was especially expert in bread-making, and her waffles, her batter cakes, her muffins, her beaten biscuit, her yeast bread were all perfect after their kind. Her rolls were works of art, and when she brought in a plateful, tender, light, and golden brown, one was always expected to say, "Aunt Mimy, these rolls are perfectly delicious."

If by some mischance, both master and mistress should fail in the expected tribute, she would immediately demand, "What's the matter with them rolls?"

• • •

When asked one day how old she was, she replied, "I'm gittin' to be an ole 'oman; I speek I'm near fifty year old."

As the mistress of the house was full fifty herself, and felt she was still in her prime, she insisted that Aunt Mimy must have passed her half century. That set her to musing on her age, and that night at supper she asked the head of the family, "What year wuz it, when Mr. Henry Clay wuz buried?"

When she was told, she said, "I wuz a gal ten or twelve year ole then—how ole am I now, boss?"

When informed that she must be about seventy, she was much impressed, and observed, "I sholy is gittin to be an ole 'oman!"

She had an irritable temper, and when anything, either real or fancied, troubled her, she always lifted her voice (lifted it pretty high, too,) and sang loud and long; not your gospel songs, or old-fashioned hymns, but one of those plantation chants, that must have been

brought over by the negroes from Africa where the men would start on a low, monotonous key, and the women would strike in on a high, wavering strain, that blended in perfect rhythm and harmony with the male voices. Wash day was always a trial to her, and she sang steadily through the whole performance, beginning with the men's level chant and then soaring into the sweet, shrill recitation of the woman—keeping time with her work, whether she was scrubbing on the washboard, or wringing out the wet garments; sometimes, as she hung the clothes on the line, she would take stately steps, or make measured gestures, and never stopped singing until the last piece fluttered in the morning air. These musical performances were a trial when visitors came in, and a member of the family once asked why I didn't make Aunt Mimy stop. "Because I don't dare to, lest a worse thing might befall me," I confessed candidly. "You must remember it's the habit of a lifetime, and seems to be a necessary vent for her irritation and ill temper."

She was devoted to children, and the little boy of the family was always a welcome visitor to the kitchen. She would entertain him with songs and stories, as though he had been a person (or several persons) of her own age, and often concluded an animated narration with "An gentlemen, I jess laughed"—and the little listener always laughed, too.

She was very fond of dressing him in his best, and taking him to visit some friend or relative. She had a little grandson, who was the apple of her eye, and sometimes would surreptitiously take him along on these excursions. After one of them, she remarked in an agreeable manner, "Miss Idy, Jeems is an intrustin' chile. When I goes long the streets, people stops me to ask his name, an' say how smart an' purty he is."

While the proud mother was hugging the "intrustin' chile," Aunt Mimy looked meditatively at the little grandson, who was standing by, and said in an insinuating manner:

"Yas'h, an' black as Wickliffe is, people does jess the same by him."

• • •

She was a great church member, and was always around with a card, on which people were supposed to write their names and contribute to some religious enterprise. It was a source of mortification, that she did not confine herself to members of the family, but would levy tribute on visitors and guests; remonstrance was in vain, and she would retort, "It never done nobody no harm to give to the Lord; an' they don' have to give—this is a free country now, praise de Lord!"

But in spite of her ardor for her church, Aunt Mimy had no compunction about replenishing her larder with things from the storeroom and kitchen. She could be trusted absolutely, as far as money and other household goods were concerned, but regarded all articles of food as fair prey. The mistress of the house knowing this infirmity, would try and protect herself by keeping the storeroom locked, and maintaining a vigilant eye on rem-

nants of fowl, or roast, or cake, and when she would note their disappearance, the old darkey would deny vociferously that she had stolen anything. Finally, after an unusually heavy raid on the pantry, she plucked up courage to exhort Aunt Mimy to give up stealing, lest some punishment might overtake her.

"I's a honest 'oman—I ain' never been in no calaboose or pentenchry yit," said Aunt Mimy, highly indignant. "You talks to me like I wuz a thief; I don' steal nothin'—I jess takes something to eat when I'm hongry."

"Aunt Mimy," said her mistress, "you may call it taking if you choose, but carrying off things that belong to me is stealing all the same. You may escape the jail or the penitentiary in this world, but you are a member of the church, and know that there will be punishment hereafter for those who break the commandments of God."

As "ole Satan and heli fire" played a large part in her theology, she was much impressed for a while but she never overcame her old habit; as far as food was concerned, she evidently felt there was a distinct difference between "takin' somethin' to eat," and stealing.

• • •

But Aunt Mimy's most valuable trait was a certain loyalty and reliability, that is getting to be all too rare in the younger generation of negroes. One of the frequent tragedies of the household now is to wake in the morning and find no cook in the kitchen—and this without either warning before, or apology after. Though Aunt Mimy lived some distance off—in order to be hard by the beloved church—yet there was never any uncertainty about her daily appearance. No rain was too hard, no cold was too severe to keep her from being in her place on time. Even when the infirmities of age began to bear more heavily on her, she would still come on. At times, she was a sufferer from rheumatism, and I always urged her to stay at home and in bed, when one of her attacks siezed her. One morning, I noticed her limping as she waited on the table, and I said to her reproachfully, "There, Aunt Mimy, you have the rheumatism again—why didn't you stay at home and take care of yourself?"

"Lord, Miss Idy," she said, "you can't indulge the rumatiz."

She did not "indulge" any of her increasing ailments, but put them aside with a determination that was little short of heroic. When I think of Aunt Mimy, and Uncle Peter, an old gardener who has also gone to his reward, I feel that the world is poorer for the passing away of these sturdy old types, of many failings, yet of many virtues, and we shall not soon look upon their like again.

I. W. H.

CHIVALRY.

BY ALICE DUER MILLER.

It's treating a woman politely,
Provided she isn't a fright;
It's guarding the girls who act rightly,
If you can be judge of what's right;
It's being—not just, but so pleasant;
It's tipping while wages are low;
It's making a beautiful present,
And failing to pay what you owe,
—New York Tribune.

Disciples Table Talk

Evangelist to Run for Congress.

Evangelist Frank B. Thomas, former pastor of the church at Mattoon, Ill., officially announces himself as a candidate for congress from the nineteenth district in the filing of his petition in the office of the secretary of state in Springfield. Mr. Thomas claims Mattoon as his legal residence and seeks the nomination on the Progressive ticket. Mr. Thomas went before the convention in Decatur two years ago as a candidate for congress, but as he had not previously announced himself he was defeated for the nomination in a rather close fight by John H. Chadwick of Tuscola, who made the race against William B. McKinley and Charles M. Borchers. Since quitting the pastorate of the Mattoon church Mr. Thomas has not been much in Mattoon, although he has occasionally returned to visit friends. He has been conducting revival meetings the greater portion of the time and has become a resident of Danville, which is in the eighteenth congressional district.

Western Pennsylvania Convention.

The Western Pennsylvania Convention is to be held in Connellsville, Sept. 22-24. It was to have been held in Turtle Creek, but owing to the Westinghouse strike the church there is not in condition to entertain. Thirty-seven years ago Robert Latimer was elected president of the Western Pennsylvania Board, in Connellsville. He has served in that capacity ever since. By reason of its fine railroad facilities Connellsville is one of the most accessible cities in the western part of the state. There are 15,000 people in the city and the Disciples have a church of 500 members. The Connellsville church is one of the oldest in the brotherhood, being about eighty years old. The program of the convention is in charge of a committee the chairman of which is W. Scott Cook, of Wilkinsburg, Pittsburgh. It will be ready for publication very soon.

Temperance Sunday Supplies.

Have the free supplies for the observance of World's Temperance Sunday, November 8 (in most states November 1—in Ohio September 20), been ordered for your Sunday-school? Make sure by cutting out and handing to your Sunday-school superintendent the blank below. Millions of pieces of literature must be printed and all orders must be sent to us early, if they are to be filled. Last year over a thousand schools sent in their orders for supplies too late to be filled before the day. Every school should have its supplies three weeks before its Temperance day in order to properly prepare the program. PLEASE SEE THAT THE REQUEST FOR YOUR SCHOOL IS SENT IN TODAY.

(Please hand this to your Sunday-school Superintendent)

ANTI-SALOON LEAGUE OF AMERICA LINCOLN-LEE LEGION DEPARTMENT WESTERVILLE, OHIO.

Please send me full details regarding your plan to supply free literature to the Sunday-Schools of the United States for World's Temperance Sunday, November 1, 1914.

Signed
Superintendent of
Sunday-school
Street address or R. F. D.
Postoffice
State

Cut out and mail this coupon to the above address at once.

"Christian Church Club" in Wisconsin's University.

Early in the summer a group of the students of the University of Wisconsin, who are affiliated with the Christian church met in the home of Mrs. L. E. Stevens, at Madison, and organized "The Christian Church Club of Madison, Wisconsin." John P. Frazee, of Rushville, Indiana, was elected president, and Miss Marie C. Holman, of Milwaukee, secretary. Last year there were in all about 80 members of the Christian church enrolled as students of the University of Wisconsin; 40 in the regular session, and about the same number in the summer school. These students represented 12 states, Indiana and Missouri leading, with 16 from each state, while Wisconsin contributed only 3 of the number.



Rev. John R. Golden, who resigns at Angola, Ind., to accept the state secretaryship of Illinois.

The major portion of these young people were graduate students, attracted by the growing reputation of the University of Wisconsin. The five leading Protestant bodies of this section—the Baptist, Congregationalist, Lutheran, Methodist, and Presbyterian—seek to conserve the religious interests and loyalty of their students by employing "University Pastors" to work directly with the student body. The Episcopalians are soon to locate a pastor to have charge of the students interests, and the Catholic church already has

a priest and church for the Catholic students. The Christian church, which is weak in this state, has no church in Madison, for which reason especially it is thought the new club will be of great service.

J. R. Golden to Return to Illinois.

John R. Golden, pastor at Angola, Ind., has resigned to accept the state secretaryship of Illinois. He returns to the state in which his entire ministry, previous to his present pastorate, has been carried on. Mr. Golden was pastor at Gibson City and West Side, Springfield. He will succeed J. Fred Jones in the secretaryship of Illinois churches.

Missionary Moving Pictures.

The Oriental Mission Commission, led by S. J. Corey, which reached its destination last week, expects to bring from the fields some fine moving picture films of the work in China, Japan and the Philippines. These pictures will be helpful in presenting the missionary work to the churches.

Every Member Canvass at Santa Monica, Cal.

The church at Santa Monica, California, recently demonstrated the wisdom of the every member canvass by men of the church, both for general expenses and for missionary purposes. Careful plans of preparation were laid by the pastor, J. Leslie Lobingier, together with his official board, and ten men going two by two made the canvass on a single day. The number of members pledging to current expenses was increased 51 per cent. The number making regular weekly pledges to missions and benevolences was increased 185 per cent, and the amount of money pledged for this purpose was about doubled. Almost 90 per cent of the resident membership now have their names on the treasurer's books as regular contributors to current expenses; and almost 85 per cent as regular givers to missions and benevolences. And the church is aiming to increase even these percentages and thus realize the aim printed on its pledge card: "Every member of the congregation, either rich or poor, young or old, making a contribution of something each week, according to ability, both to current expenses and to missionary purposes."

L. S. Cupp Goes to Eugene, Ore.

Louis S. Cupp of Kansas City, has resigned the Chancellorship of Christian University, Canton, Missouri, to take effect early in September. He has been with the school for four and one-half years and has succeeded in raising over \$325,000 for endowment and buildings. He will immediately become pastor of the church at Eugene, Oregon, which has a membership of about 1,000 and \$85,000 church property, considered one of the finest on the Pacific Coast. Mr. Cupp is a native Missourian and this is his first move out of the State. His former pastorates have been at Huntsville, Platte City and Hyde Park, Kansas City.

Facts and Figures From Disciple Fields

CALLS.

J. B. Holmes, to Galveston, Tex.
G. H. Bassett to Brenham, Tex. Has declined. Will go to Albuquerque, N. M.
Albert Nichols, Princeton, Ky., to Sullivan, Ind.
M. S. Spear, Scranton to Erie, Pa.
V. Hayes Miller, Sault Ste. Marie, Mich., to South Side, Lima, O.
H. R. Ford, Corsicana to Beaumont, Tex.
D. L. Dunkleberger, Plattsmouth, Neb., to Franklin St., Grand Rapids, Mich.
J. W. McLaughlin, Rockwell City to Zearing, Ia.
Rev. Mr. Talbot to Butler, Mo.
F. G. Roberts to Brawley, Cal.
D. F. Stafford, Corina, Cal.

RESIGNATIONS.

R. A. Sickles, Newman, Ill. Will lecture.
Fred Galiger, Waukegan, Ill.
H. M. Gilmore, Bentonville, Ark. Will become state evangelist.
W. W. Harris, Bay City, Tex.

E. R. Phillips, Woodstock, Vt.
F. J. Sanborn, Irvington, Neb.
J. N. Johnston, Fostoria, O.

DEDICATIONS.

Battle Creek, Mich., will build \$50,000 church.
East Columbus, O., J. V. Coombs dedicated new building Aug. 16.
Shiloh, O., William Flammer dedicated \$17,000 church.
Des Moines, Park Avenue; W. J. Lockhart dedicated Aug. 2.
Denison, Tex.; Chalmers McPherson, of Fort Worth, dedicated building July 26.
Springport, Ind.; G. L. Snively dedicated \$5,000 building.
Smith Center, Kan.; G. L. Sniveley dedicated \$12,000 building.

ADDITIONS TO CHURCHES.

Los Angeles, Cal., Broadway, C. F. Hutsler, pastor, 4 Aug. 9; 26 in two months ministry.
Loami, Ill. Guy L. Zerby, pastor, 3 Aug. 2.

A. R. Spicer Begins New Work.

A. R. Spicer, Oklahoma's new secretary, starts into his new work with enthusiasm. The motto of the state mission board is: "No Preacherless Churches or Churchless Preachers. Every strategic Field Occupied. Every congregation growing in Efficiency in all Departments. Forward All Along the Line, Oklahoma leading."

E. J. Teagarden in Development Work.

E. Jay Teagarden, pastor of the church at Danbury, Conn., is engaged in the development of an extensive summer cottage enterprise at Pine Creek, Fairfield Beach, where he has already erected several cottages. Mr. Teagarden writes that "not only would his outside business interests not interfere with his duties as a clergyman, but that through these interests he expected to be able to do even more work for his church than heretofore."

H. P. Williams to Spokane University.

Herman P. Williams has resigned his ministry with the church at Albuquerque, N. M., to accept a call to become dean of the Bible Department of Spokane University, Spokane, Wash. G. H. Bassett, Des Moines, Ia., has accepted a call to succeed Mr. Williams at Albuquerque.

A. M. Growden Recuperating.

A. M. Growden has returned to his ministry with Woodlawn Church, Birmingham, Ala., after undergoing two severe surgical operations. A new building is being occupied by the Woodlawn congregation.

T. P. Ullom to Leave East.

Thos. Penn Ullom, who has resigned from the work at First Church, Lynn, Mass., will probably come West. J. Walter Reynolds succeeds him at Lynn.

Secretary Corey Reaches Tokyo.

A cablegram from Secretary Stephen J. Corey, dated August 8th, states that he and the Commission had reached Tokyo, Japan, and were well.

Drake Graduate in Literary Success.

Susan Glaspell Cooke, a graduate of the Liberal Arts department of Drake, class 1899, is achieving quite a reputation as a writer. She is the author of a number of books, including a charming story entitled "The Visioning." She has a good short story in the July number of *The Ladies' Home Journal* called "Looking Out for Clara." It is a New England story, in the amusing style characteristic of much of Mrs. Cook's later work.

Disciple Pastor May Aid Sunday.

S. E. Brewster, pastor at First Church, Colorado Springs, Colo., is considering a connection with W. A. Sunday. Mr. Sunday has asked Mr. Brewster to occupy the place recently vacated by L. K. Peacock, one of the evangelist's aides.

Funeral of George H. Thompson.

Elmer Ward Cole and C. R. Scoville had charge of the funeral service of George H. Thompson, former state Senator of Indiana, who died at Huntington, recently. Mr. Thompson came into the church under Mr. Scoville's preaching a few years ago.

Union Spirit at Elgin, Ore.

The Christian, Baptist, Methodist and Presbyterian churches of Elgin, Oregon, are holding union services during August.

J. M. Rudy Runs for Legislature.

J. M. Rudy, pastor at Quincy, Ill., is campaigning for a seat in the Illinois legislature. The report that Mr. Rudy would resign the Quincy work seems to have been erroneous.

J. A. Barnett to Clinton, Ill.

J. A. Barnett, who has resigned from Third Church pulpit to take up evangelistic work, will make his home at Clinton, Ill.

Bruce Brown in Chautauqua Work.

Bruce Brown is spending the summer in the employ of one of the leading lecture bureaus.

Disciple Pastors Discuss War

Causes and Probable Results of the Present Conflict Estimated.

The fact that the world has suddenly been thrown into a calamitous war has given sermon topics to many a pastor in the past three weeks. Disciple pastors have not been slow to take advantage of the opportunity to "point their moral with a tale."

MILITARISM THE CAUSE, SAYS S. T. WILLIS.

"A rampant spirit of warfare fostered by the growing armaments of European nations and the lack of genuine sentiments of peace in the hearts of national leaders are the primal causes for the struggle now ravaging Europe," S. T. Willis, pastor of First church, St. Paul, Minn., asserted in a recent sermon. "These nations professed friendship but they continued to build bigger battle-ships and increase the strength of their armies. Militarism crushes Europe in times of peace and it is death and destruction in time of war."



Rev. S. R. Hawkins, of Portland, Ore.,
Who Thinks That Infidelity in
Europe is the Underlying
Cause of the War.

DEMOCRACY TO GAIN, SAYS AUSTIN HUNTER.

At Jackson Boulevard Church, Chicago, Rev. Austin Hunter said: "While the militarist dubs his critics as 'peace at any price men' he is really the one to whom the epithet should be applied, for the price is national bankruptcy. The whole puppet system of monarchs and brass-buttoned patriots is an absurdity. If this terrible war shall result in such a shaking up of European life that democracy shall gain the ascendancy over autocracy in Europe it may be the beginning of a new era, where 'thrones have crumbled and kings are dust.'"

INFIDELITY A CAUSE, SAYS S. R. HAWKINS.

"I believe that God will overrule the passions of men and that the eventual outcome of the war will be for the good of the world," said Samuel R. Hawkins, pastor of Central Church, Portland, Ore. "The infidelity that has weakened the standing of the Christian religion in Europe during the last quarter of a century has helped to bring about this great impending struggle. There can never be peace where the faith in the Bible and God has been undermined. Then, too, the selfishness of the ruling houses in Europe has been a contributing cause. This great war is not a war of the people, it was inspired by the heads of the governments."

WORLD WILL LOSE BY WAR.—O. F. JORDAN.

"The war which seems to have broken out in Europe will contribute nothing to the civilization of the world, but rather will prove to be a brake on the wheels of progress. It will be a war of race hatred, a struggle for territory and commercial advantage. After it is over there will be more hatred, more greed and more misery.

From such a war every Christian should pray that the world be delivered. The death of hundreds of thousands or even millions of human beings may result if war is not averted. Savage and brutal instinct in the races now covered somewhat by civilized life will be laid bare. The ideals of the gospel will be forgotten in a frightful mob movement back to paganism. Nations who claim to honor the Prince of Peace apostatize from their faith when they choose force instead of reason to settle issues such as the present one."

NATIONS NOT CHRISTIAN, SAYS FINIS IDLEMAN.

"We need to observe that our civilization and so-called Christian nations are not so in fact. The law of the survival of the fittest is yet largely supreme. The chance for the revival of the uplift is largely a Utopian dream," declared Finis Idleman of Central Church, Des Moines, Ia. The Christian attitude must essentially be one of deep and profound concern. But if all pleas of mediation fail and Europe will actualize what seems to be an impending calamity for a quarter of a century then let us pray that there may appear at the end of the dreadful day some clearer cause of the new order with its basis of universal brotherhood, its ideal of essential greatness inherent in great service and its defense in the inner righteousness of the individuals who compose the holy order."

DR. BRANDT ON CAUSES OF WAR.

European war new will be interpreted to the congregation every Sunday night by Dr. John L. Brandt, pastor of First Church, St. Louis, Mo. Dr. Brandt has travelled rather widely and devoted a recent Sunday evening to the causes leading up to the war. Dr. Brandt upheld the Servians in their stand against Austria-Hungary. We would not want Austria-Hungary or any other foreign power to police us any more than did the Servians, and they did right in refusing to permit Austro-Hungarian police amidst them," said Dr. Brandt. In describing the Servians as he saw them in Serbia and elsewhere, Dr. Brandt said: "The Servian is a man who never shrinks from a hard task and never looks for an easy job. Indeed, no one would be more astonished than he if he got one. He is a worker, not an overseer; a worker, not a master. He knows nothing but authority. The Servians are prolific, averaging eight children to the family. Serbia was a tempting morsel for Austria, and there is no doubt whatever that Archduke Francis Ferdinand had planned to annex Serbia on taking the throne. Serbia was robbed of the fruits of her gallant victories in the recent Balkan wars. Serbia was on the verge of finally losing her national entity and independence. Among the influences at the bottom of this war has been the work of an American college, known as Roberts College, in Constantinople. I had the privilege of visiting that college when I was there a few years ago. I could not help noticing the splendid young Slavs in whose minds and hearts constitutional ideals were being instilled." Doctor Brandt said he believes that after the great war is over, after millions have been slain and billions in property destroyed, the dream of universal peace perhaps will come true. The nations then may be willing to come to a convention forever abolishing war, he said.

The First Christian Church, Nashville, Tenn., is planning the erection of a skyscraper upon the site of its present structure within the next twelve months. The completion of the building will give the members the distinction of being the first church in the country to have their home in a skyscraper. The contemplated structure will be ten stories in height, the first two of which will be used for church purposes. The building will cost approximately \$260,000, and will bring a net revenue of \$20,000 per annum. It will be located opposite the court house.

Entertainment at Atlanta

Those wishing a location near the auditorium will do well to secure rooms at the hotels. The down-town homes are almost altogether used for boarding houses. Almost all of our best Christian families live out on the car-lines about ten or fifteen minutes from the auditorium. Hence, only a few of those who secure rooms in homes near the auditorium will have the privacy of the average home.

Atlanta has come to be a convention city and as a result a city of hotels. Two of the largest hotels in the South have been erected in the city within the last three years. These with several other large establishments are equipped with every modern convenience. In addition to these, there are a large number of smaller and intermediate hotels, the great majority of which have been erected within the last five years.

These hotels contain 4,000 rooms; and our committee has reserved all not used for regular guests. As during the Shriners convention, traveling salesmen will be requested by hotel managers to secure entertainment during convention week in surrounding towns. And since these rooms are ours from October 7th to 14th, all correspondence with regard to entertainment will need to be addressed to our committee. This will be an advantage to our visitors. We have contracted for a reasonable scale of rates and will take personal pride in securing the best service and in granting small favors.

We are ready right now to place you in a room that you will like and one that will suit your price.

Here is the whole story as to rates: Each hotel is conducted on the European plan, the meals can be secured at a reasonable price in the hotels. There are also a number of restaurants in the hotel section that serve meals from twenty-five cents up.

Here are some of the rates scheduled: 150 rooms without bath—\$1 for one and \$2 for two. 125 rooms without bath—\$1.50 for one and \$1 for each additional person. 20 rooms without bath—fifty and seventy-five cents for one and \$1 and \$1.50 for two. 50 rooms without bath—\$2 for one and \$3 for two. 45 rooms with bath—\$1.50 for one and \$1 for each additional person. 200 rooms with bath—\$2 for one and \$3, \$3.50 and \$4 for two. 20 rooms with bath—\$2.25 for one and \$3.50 for two. 280 rooms with bath—\$2.50 for one and \$4 and \$5 for two. Other rooms are \$3 and \$3.50 for one and \$4 and \$5 for two. All the rates quoted at \$1.50 or above apply to hotel headquarters as well as other hotels.

From present indications it would seem that within the next few weeks the best of these rooms will be taken. The convention is almost upon us; and you will secure better service and save us a great deal of worry if you will make your reservations early. Do not wait until September and be compelled to look up this copy of your paper or spend a lot of time in correspondence about rates; but while the information is before you, send me your reservation fee of fifty cents each so I will know that you really mean to come. Write now, telling me just what price you wish, and I will assign you.

W. O. FOSTER, Chairman, Entertainment Committee, 82 Gordon St., Atlanta, Ga.

ATLANTA'S PLAY GROUNDS AND PARKS.

Piedmont Park is on the North side, and at the present time Atlantians are having a gay time swimming in the lake at Piedmont. In this park is the "Peace Monument" commemorating the cementing of the North and South. It was erected by the Old Guard of the Gate City Guards, a couple years ago, and the crack military companies of the United States came and helped unveil it. It is a beautiful monument.

Ponce de Leon Ball Park has a seating capacity of 7,000. It is the home of the Atlanta Base Ball Club, pennant winners in 1913 and who are now battling for the 1914 pennant. Atlanta is a great ball city and when the games are ending for the season, business houses close and everybody goes to the ball game to shout for Atlanta. The ball grounds

are said by professional ball players to be the best in the South.

There are quite a number of small parks over the city, where tired babies, with negro nurses while away their time; you do not have to "Keep Off The Grass" and the flowers are beautifully arranged in beds. One of these parks—"Howell Park"—is in the West End, very near to "The Sign of the Wren's Nest"—the home of Uncle Remus—and many a tired child is lulled to sleep by negro nurses either telling them some story of "Brer Rabbit," and "Little Miss Wren," or a negro ditty peculiar only to that race—such as "Oh, you Miss Dinia." This is the everyday life of the Southerner, and he or she does not notice it so much—but you will.

But the real play ground of both young and old is Grant Park, containing 144 acres and presented to the city a number of years ago by L. P. Grant, who at that time was president of the Atlanta and West Point R.



Rev. R. Graham Frank, Secretary of the General Convention.

Let us enter at the Cherokee Ave entrance; passing a beautiful fountain we come to the Cyclorama of the Battle of Atlanta; we enter—and there spread before us is the days of the Rebellion—it is accurate—veterans of the Confederate army are there to explain the great painting; then down to the lake; seats around it for the weary; boats on it for the romantic; swans and ducks always looking for popcorn or cake. Then up to the Zoo; then just before we reach the old Fort Walker—you gaze upon the old war engine "The Texas," No. 212; this is the famous Confederate engine which played such an important part in the Andrews Raid during the rebellion. You who come through Chattanooga will see the other engine in the depot there; then to Fort Walker, just about as it was during the war; the old cannon are still there; you look out over it and the country spreads before you just as it was in those days, and across its expanse brothers fought unto death; then we turn and wander through the park; fine gravel walks over to the picnic grounds, and the grounds where the "youngsters" spend their idle moments; squirrels, very tame, are here and there, and the song birds know their life is safe. When you come, take Grant Park car at Five Points, or at Broad and Alabama Streets, and spend a few hours in a southern park. Neither the air nor the people you meet will be chilly, but delightful—both.

A. M. BEATTY,
Chairman Publicity.

R. W. Gentry as Chautauqua Manager.

R. W. Gentry, pastor at Winfield, Kans., is serving as platform manager of the Winfield Chautauqua this year. Mr. Gentry delivered special addresses at Burden and Wilmot, Kans., on July 4 and gave a memorial address for the Odd Fellows there, June 31.

LAYMEN'S MISSIONARY CONFERENCE.

The fourth conference of the Laymen's Missionary Movement for the middle section was held at Lake Geneva, Wisconsin, July 29 to Aug. 2. About 250 men were present, representing 18 states and countries. Of these 112 were laymen. The Disciples had 19 men present.

The five days of the conference were crowded with Bible study, mission study, conferences, prayer meetings, missionary and devotional addresses. Seven great subjects of mission study formed the topics for daily study and discussion by as many groups. Three of these were of home missions, three of foreign missions and one general.

The Laymen's Movement, devoted exclusively to foreign missions at first, has found that the missionary enterprise is one and is now giving itself to the whole task.

Two notes were sounded constantly in the recent gathering. First was the absolute confidence of victory. So strong was this assurance that it was never asserted. It was assumed. Whatever the problem—whether Mexican, Mohammedan, racial, industrial, mattered not—there was the positive assurance that the gospel of the Son of God is the solvent.

The other note was the need of deeper spiritual life, of fuller consecration, of more earnest and constant prayer.

The final meeting of consecration brought to light the fact that scores of men who had spent the days in considering the larger problems of the world's evangelization, home and foreign, were going home with strong resolutions and definite plans to evangelize their own communities. After all that is the heart of missions. Not the romance of the remote, not the thrill of the novel, not anything but a passion for the preaching of the gospel will ever incite the church to the accomplishment of her task.

Next year's conference will be held at Lake Geneva July 28 to August 1. The Disciples should have 50 men there.

I. J. CAHILL.

CHURCH EXTENSION OPPORTUNITIES.

The First Opportunity is the one immediately at our door. Since last September, 176 church organizations have appealed for aid and 113 are still unanswered. The board made only five promises at the last meeting, Aug 4th. The remaining 113 congregations will be greatly embarrassed by liens and unpaid bills unless we can answer their appeals. These missions are the children of our great brotherhood. Do good unto all men, particularly unto those that are of the household of faith. This is Paul's charge to us. The board pleads for these homeless ones because they are our brothers. They are trying to restore the New Testament church. They are striving for the union of all God's people on the one foundation.

The Second Opportunity is to help decide the social and religious character of thousands of new Western communities. Millions of acres are being irrigated and hundreds of towns are springing up. The streams of emigration do not all flow to the cities. Hundreds are being now diverted westward. From, and including, New Mexico, Colorado and Montana, to the Pacific Ocean, the increase in population has been fifty per cent or more in ten years. 29,000 new farms were taken in Montana last year. 100,000 new people came in. The church building and the life it includes should be the social center of these communities.

The Third Opportunity is to shape the thought of these new communities, religiously. If we are first on the ground we can save communities from being over churchd. There are too many sects. This is the sorrow of Christ, who prayed for a unity of His people. So long as there is a division of God's people, so long must we continue to make the Christian union plea upon the basis of the teachings of the New Testament. Let us be sure to start these new communities right religiously. We were called into existence as a people for just this thing. If we build up-to-date churches and equip them with modern Sunday-school facilities, we shall command wholly these new communities.

The Fourth Opportunity is to take care of the immigrants at our doors. We must handle this problem or it will handle us. After the opening of the Panama Canal, immigrants from Europe will be landed on the Pacific coast from Europe, for only \$5 more than it costs to land on the Atlantic coast. They are finding here political and religious liberty. May God give us grace to take care of this opportunity by erecting mission buildings.

Will not every church order supplies at once for the September offering. They will be sent free.

Write G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

NEWS FROM THE FOREIGN SOCIETY.

In the future the church at King City, Mo., E. C. Baird, minister, will support Alexander Paul at Wuhu, China.

The church at Pomona, Cal., has sent \$1,005, and it will send more before Sept. 30th. This provides the salary of two missionaries on the foreign field.

The Pico Heights Church, Los Angeles, Cal., claims the distinction of having contributed to every department of organized mission work since Feb. 1, 1914, and to two outside missions besides. S. M. Bernard, formerly of Kentucky, is the minister.

Dr. W. N. Lemmon of the Mary Chiles Hospital, Manila, P. I. says that he has ten, twenty, and even more in the wards each day, and in the clinic and hospital, 100 treatments per day. The first thing the patient gets on entering the hospital is a bath, and then a Bible. All of the nurses are members of the Christian church. They are now in the new hospital, and every bed is full with six on the floor. He says they cannot keep enough beds for all who need them.

The First Church, Akron, Ohio, L. N. D. Wells, pastor, has sent the Foreign Society \$2,287, since October 1st. This is the largest cash contribution we have received from any one church so far in the year. Cleveland, Ohio, (Euclid Ave.) J. H. Goldner, minister, comes next with \$1,720. These are advance steps.

The Independence Boulevard Sunday-school, Kansas City, Mo., will in the future support Mrs. Arthur Bowman, as their living-link.

Pres. Yuan of China has issued a decree for the establishment of an educational fund of twelve millions of dollars to provide 1,200 scholarships for students at home and abroad of \$400 each. This is one of the hopeful signs in China. The mission schools are helping to provoke the government to establish its own schools. The mission hospitals will provoke and inspire the nation to found and support their own hospitals. What has been done in other countries will be repeated in China.

A. F. Hensey, Bolenge, Africa, writes as follows: "Last Sunday (June 28th) we had a glad day; 134 were baptized and over 600 were at the communion service. Seventy-two of these baptized were from the Ibinza, and so Bolenge is getting to be more and more the melting-pot of the tribe."

After a year spent in the language school in Tokyo, Miss Gretchen Garst returns to Akita. She has had a good year and returns to her work in the very best of spirits.

Mr. and Mrs. Geo. B. Baird of Luchowfu, China, reached Vancouver July 30th on their return home on furlough. Mr. Baird found his father at the point of death. For a little time his father recognized him and then sank back into unconsciousness.

F. M. RAINS, Secretary.

A. E. Cory is Safe.

A cablegram to the Foreign Society from A. E. Cory, Luzerne, Switzerland, dated August 1, announces that he and his wife and Mrs. Morrison had reached that point on their return from St. Petersburg, Russia, safe and sound.

TRANSYLVANIA U. MAKES GIFT.

Some of the special summer work of Mark Wayne Williams, of Milwaukee, is as follows: Addresses at Madison, Wis., June 26, 27, State Endeavor Convention; address at union service, Milwaukee, before Consistory of Masons, June 28; union tent gospel services for three weeks, on East Side, Mil-

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE FIRST REVIEW

Before the reviews of Mr. Morrison's new book have begun to come in from the religious press there comes this appreciation from a prominent Disciple layman who received one of the first copies of the book. The letter is addressed to the author:

"I finished yesterday your 'Baptism.' It is very readable, and, as far as I am able to detect, flawless in its argument. It is a weapon wherewith the Lord could enable one to put a thousand to rout. It seems to me to be the most significant book put out by the Disciples in years. It reveals scholarship, religious insight, interpretative ability, tolerance and vision. I cannot see how it will fail to be widely read both among our people and others. I will watch for the reviews with much interest, and am glad I have read the book before the reviews appear."

This reader is not the only one who has already finished this stimulating work. Messages coming from thoughtful men over the country justify the prediction that "The Meaning of Baptism" will prove to be the most discussed book that has appeared among the Disciples for many years. Not only that: the discussion it will provoke bids fair to carry the Disciples' Restoration Movement many leagues forward in fulfilling its mission.

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The Sunday School

THE GREAT COMMANDMENTS.

INTERNATIONAL UNIFORM LESSON FOR
SEPTEMBER 6, 1914.

Read Matt. 22:37-40. Memory Verses, 29-31.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
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(29) And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all, (30) Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one; (31) and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (32) The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (33) And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: (34) and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. (35) And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

(41) And he sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. (42) And there came a poor widow, and she cast in two mites, which make a farthing. (43) And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: (44) for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

Verse by Verse.

By CLARK BUCKNER.

v. 28. *One of the scribes:* The scribes were the doctors of the law; by reason of their constant copying of the laws they became far more familiar with them than did the ordinary Jew. *Came, and heard them questioning together:* Some think that this scribe was honest in his desire to test the

character of Jesus. He had heard the Master's reply to Herodians and Sadducees, and proposed his question in all good faith. *What commandment is the first of all?* This was not an uncommon question. The doctor of the law had discussed it for many years, but there was little agreement upon the subject. Now this man proposes this, one of the most disputed questions among the Jewish teachers, as the test question for the new teacher.

v. 29. *Hear, oh, Israel:* See Duet. 6:4-5.

v. 30. *"Thou shalt love the Lord thy God with all thy, etc.":* In these terms some interpreters have recognized the language of a primitive psychology, and attempt of a threefold or fourfold division of human nature, "soul" referring to emotion, "mind" to intellect, and "strength" to will. But whatever may be thought of this suggestion, it is manifest that the words are intended to claim for God the affection of human nature in all of its extent and all of its intensity. (*Stalker.*)

v. 31. *Thou shalt love thy neighbor as thyself.* See Lev. 19:18. This commandment is the first of the second table which has to do with man's duties toward his brother man. Every Jew was recognized as a neighbor by every other Jew.

v. 32. *Teacher, thou hast well said:* the scribe is greatly charmed by the keen words of the teacher. His spontaneous expression of his appreciation, in the presence of his fellow-scribes, is evidence of his sincerity.

v. 34. *When Jesus saw that he answered discreetly:* the man's speaking with such unusual understanding greatly pleased the Master.

v. 41. *He sat down over against the treasury:* the treasury was in the court of the women. *And behold the multitudes came:* it was the custom for everyone to give

Many that were rich cast in much: no doubt they did this with great pomp.

v. 42. *And she cast in two mites:* A farthing, amounting to about four-fifths of a cent.

v. 43. *This poor widow cast in more:* for the reason that her two mites represented more sacrifice than did the large sums given by the rich.

At the Heart of the Lesson.

Doctor Jowett in one of his Birmingham sermons tells us: "When I want to think of the love of God to thee and me, I do not reject the helpful suggestions of human motherhood, and fatherhood, and wifehood, and husbandhood, and childhood. Nay, rather do I listen to their music all the more eagerly, and in their love-strains I hear 'sweet snatches of the songs above,' faint echoes of the wonderful love of God. No, the love of our Father in heaven is not altogether unlike the love of all good fathers on earth. It is very like and yet very unlike; so like as to be akin, so unlike that it fills us with adoring wonder and praise; so like, as the vast organ and the harmonium are akin, and can express the same tune; so unlike that, as with the organ and the harmonium, one overwhelms the other in range and capacity, in height and depth, in length and breadth of musical glory. 'God loves you, and you have heard a bit of the tune in your mother's love, in your father's love, in the love of your husband, in the love of your wife, in the love of your little child. Human love may be only as a child's earliest broken song in comparison with the Hallelujah Chorus, but it is akin.'"

The greatest thing in any person is his supreme love to God. It brings us nearest to God in sympathy, friendship, and character. We cannot love him supremely and not grow like him. It opens our souls to the best influences. It helps us to become co-workers with God. It brings to us the greatest motives, the greatest possibilities, the noblest character, the highest ideal, the largest usefulness, which we are capable of receiving.—Peloubet's Notes.

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The Mid-Week Service

BY SILAS JONES.

TOPIC FOR SEPT. 2.

The Christian Life and the Church Home.
Pa. 84; Heb. 10:11-25.

The temple at Jerusalem was for the Jew the home of religion. Jerusalem was a place made a delight by the presence of the temple. The elaborate service stirred the imagination of the devotee. Though scattered abroad upon the face of the earth, pious Jews found a center for their deepest emotions in the sanctuary of their fathers. And Jehovah was the glory of the temple. He was the light and the salvation of the faithful.

WHAT MAKES A CHURCH HOME?

Why should a man lay aside his Sunday paper and go to church? A teacher of music asked this question and presented an answer. He said the man probably would not go to church unless he thought he was able to get something he could get nowhere else. If the appeal of the church is to superficial feeling, that appeal comes to one in many other places. The playhouse and the dance hall are efficient in awakening emotions of a certain kind. The church cannot hope to compete with them in their chosen field. The tunes of the church that suggest the rhythm of the dance are enjoyed for other than religious reasons. The critic of church music then went on to say that the singing of the church should make its appeal to the deepest emotions of the soul. What does the church say to the man who has lost his dearest friend? What is its message to him who has lost his self-respect? What word does it speak in the presence of the mystery of existence? The church becomes a home to us when it faces honestly our serious problems and helps us to feel that God is with us. Before we call upon people to assist us in securing church homes for ourselves and for others we ought to examine with care our ideas of what the church is to do for men.

A PLACE OF BEAUTY.

We pass by the unpainted house built on a spot where trees and grass and flowers seem never to have been, and we wonder whether human beings can live in such a house and retain their distinctly human characteristics. We have come to the place where great importance is attached to surroundings. We demand that the school house and grounds be attractive. A church house that offends good taste hinders the development of the religious life. A simple chapel that represents the ability of the congregation, that is kept clean, gives the worshiper a sense of independence. He does not think it necessary to apologize to himself or others for the place in which he prays. It has its own kind of beauty which sensible men admire. Congregations, like families and individuals, need to learn how to rejoice in what can be acquired honestly. We are sometimes tempted to judge a building's power by its cost. Yet the best things are difficult to acquire. If we would have a church home in which we have a right to rejoice, we must sacrifice for it.

A MEETING-HOUSE.

There is more meaning in the term "meeting-house" than we of the present generation realize. The term is going out of use. We think of it as a term used in days when people were less discriminating in their language than we are. It may have served its day. But the idea contained in it is a part of Christianity. The church is a place where people meet, where social life is cultivated. In the church we gather for the consideration of all the interests of life in the light of faith in the eternal purpose. We do not separate the life of one man from that of others. Individualism has its place in religion. Solitude is indispensable for the growth of independence. But the individualism of religion is that of mutual helpfulness. Does the church promote helpful ministries? I Chron. 2:5-9; Isa. 64:11; Ps. 102:14; 122:1, 6, 9; 128:5; I Chron. 29:3; II Chron. 3:8; Ps. 9:11; 20:2; 46:4, 5; 48:1, 2; 133:1-3; 134:1-3.

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PETER AINSLIE.

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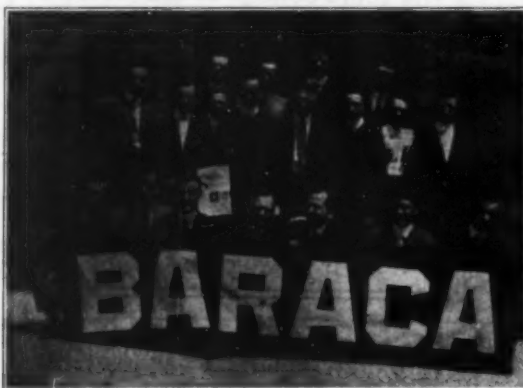
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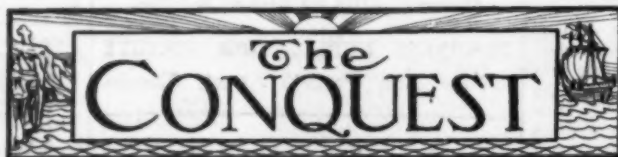
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